

THE Nonconformist and Independent

NEW SERIES, No. 50, VOL. I.]

THURSDAY, DECEMBER 9, 1880.

[Registered at the General Post Office as a Newspaper.]

[PRICE SIXPENCE.]

EYRE and SPOTTISWOODE'S CHRISTMAS & NEW YEAR'S CARDS.

The Times says:—"They are exceedingly pleasing."
The Saturday Review says:—"Delicate in design and bright in harmonious colour."
The Standard says:—"Particularly distinguishable for richness of illumination and perfect finish, and an artistic blending of colour."
Retail of all Booksellers and Stationers.

Mr. Laurence Oliphant's New Book.

THIS DAY IS PUBLISHED, THE LAND OF GILEAD.

WITH EXCURSIONS IN THE LEBANON.

By LAURENCE OLIPHANT,

Author of "Lord Elgin's Mission to China," "Piccadilly," &c.

With Illustrations and Maps, 8vo, price 21s.

WILLIAM BLACKWOOD and SONS, Edinburgh and London.

S. W. PARTRIDGE and CO.'S LIST:

NEW WORK BY DR. CUNNINGHAM GEIKIE.

Second Thousand, price Six Shillings.

HOURS WITH THE BIBLE: OR, THE SCRIPTURES IN THE LIGHT OF MODERN DISCOVERY AND KNOWLEDGE, FROM CREATION TO THE PATRIARCHS.

Price Three Shillings and Sixpence.

S' A V O N A R O L A, THE FLORENCE MARTYR, A REFORMER BEFORE THE REFORMATION.

With Three Engravings.

By ELIZABETH WARREN.

CHILDREN'S BOOKS.

Price Four Shillings.

WALKS THROUGH PICTURE LAND.

WITH ONE HUNDRED AND THIRTY FULL-PAGE ENGRAVINGS.

Small fcap. quarto, cloth, gilt edges, 4s.

Price Four Shillings.

HAPPY MOMENTS IN PICTURE LAND.

WITH ONE HUNDRED AND THIRTY FULL-PAGE ENGRAVINGS.

Small fcap. quarto, cloth, gilt edges, 4s.

Price One Shilling Each.

THE STAR JUVENILE SERIES.

First, Second, and Third Vols.

WITH UPWARDS OF FORTY FULL-PAGE ENGRAVINGS.

Paper Boards. Medallion on Cover, 1s. each.

London: S. W. PARTRIDGE and Co., 9, Paternoster-row.

SHOWELL'S HOUSEKEEPER'S ACCOUNT-BOOK FOR 1881.

Exhibiting every Description of Expense likely to occur in a Family. With Tables, showing at One View the Amount expended Weekly, Quarterly, and during the whole year in every department, and the total amount of cash received and expended in one year. Also Selected Recipes; Articles in Season; Gardening; Ready Remedies for Common Accidents; Table of Interest.

VIRTUE and CO. (Limited), 26, Ivy Lane, Paternoster-row.

CHAMBERS'S ENCYCLOPEDIA: A Dictionary of Universal Knowledge for the People.

10 Vols. royal 8vo, cloth £4 15 0

half-calf 6 6 0

The Work contains 27,000 distinct Articles, 3,400 Wood Engravings, 39 Coloured Maps, and Index to 17,000 incidentally mentioned subjects. The Articles have undergone thorough revision, and have been brought up to the present time, many of them having been entirely rewritten.

CHAMBERS'S CYCLOPEDIA OF ENGLISH LITERATURE.

FOURTH EDITION.

In Two Vols., royal 8vo, cloth £1 0 0

half-calf 1 7 0

THE BOOK OF DAYS. A Repository of Popular Antiquities, Folk Lore, Curious Fugitive and Inedited Pieces, Curiosities of Literature, Oddities of Human Life and Character, &c. Edited by Robert Chambers, LL.D.

In Two Vols., Imperial 8vo, cloth £1 1 0

half-calf 1 10 0

half-russia or half-morocco 1 10 0

Just Published.

THE GALLERY OF NATURE. A Pictorial and Descriptive Tour through Creation.

By the Rev. THOMAS MILNER, M.A., F.R.G.S.

NEW EDITION.

Illustrated with Steel Plates, Star Maps, and Wood Engravings.

In one Vol., cloth £0 15 0

half-calf 1 0 0

W. & R. CHAMBERS, London and Edinburgh.

THE IMPRISONED CLERGYMEN.

A paper on this subject may be obtained free by addressing, "The Secretaries," 2, Serjeants'-inn, Fleet-street, London.

THE NEW BURIAL ACT.—Specimen copies of a digest of the provisions of the Act, copies of the Act, and forms of notice, &c., may be obtained free by addressing, "The Secretaries," 2, Serjeants'-inn, Fleet-street, London.

MEDICAL.—An English Graduate, aged 30, Nonconformist, desires an ASSISTANCY, with view to Partnership or Succession. Moderate premium.—Address F. T. S., "Nonconformist" Office.

NOW READY. THE BURIALS ACT. FREE CHURCH SERVICES

FOR MARRIAGES, BURIALS, BAPTISMS, AND THE LORD'S SUPPER.

Adapted from the Book of Common Prayer for Nonconforming Congregations. Crown Octavo. French morocco, gilt edges, price 2s.

THE BLANK-PAGED BIBLE.

Containing full References, Maps, Helps, &c., alternate pages being ruled for MS. notes.

The feature of this book is that the ruled page is always on the right-hand side, thus facilitating the entry of MS. notes.

Demy 8vo. In a strong Persian Morocco binding, with gilt edges, 21s.

"Among the many forms of beauty under which the Bibles are sent forth to the world, we doubt whether there has yet been one that has more happily united usefulness and elegance."—*Christian Times*.
"Simple as this contrivance seems, it does great credit to the inventive ingenuity of the publishers, in meeting the almost undefined wants of Biblical Students, to whom this beautiful volume will form a price-less acquisition."—*Journal of Sacred Literature*.

S. BAGSTER AND SONS, 15, PATERNOSTER ROW, LONDON.

MONTHLY, PRICE HALF-A-CROWN.

THE CONTEMPORARY REVIEW.

CONTENTS FOR DECEMBER.

ON THE LIMITS OF HUMAN KNOWLEDGE. (THE UNITY OF NATURE.—NO. IV.) By the Duke of ARGYLL.

POETS' CORNER. By ALFRED AUSTIN.

YOUNG BENGAL AT HOME. By W. KNIGHTON, LL.D.

PROFESSOR GREEN AS A CRITIC. By RICHARD HODGSON, JUN.

NIHILISM IN RUSSIA. By the REV. MORITZ KAUFMANN.

VILLAGE LIFE IN NEW ENGLAND. By A NON-RESIDENT AMERICAN.

WHAT IS THE HOUSE OF LORDS? By PROFESSOR BONAMY PRICE.

AN AUTUMN RAMBLE. By LADY VERNY.

THE LAND LEAGUE AND ITS WORK. By T. P. O'CONNOR, M.P.

CHINA AND ITS FOREIGN RELATIONS. By SIR RUTHERFORD ALCOCK, K.C.B.

DR. PUSEY ON EVERLASTING PUNISHMENT. By PROFESSOR J. B. MAYOR.

STRAHAN and CO., LIMITED, 84, Paternoster-row.

1881. NEW YEAR'S TEXT. 1881.

RIDDLE AND COUCHMAN

Are Prepared with their Fresh Designs for the

NEW YEAR'S MOTTO CARDS.

SAMPLES AND PRICE LIST ON APPLICATION.

SUMNER WORKS—

22, SOUTHWARK BRIDGE ROAD, LONDON, S.E.

THE LONDON WOOL STORE FOR ENGLAND, IRELAND, SCOTLAND, AND WALES.

P. L. KINGSBURY'S South Kensington Bazaar.

THE CHEAPEST HOUSE IN THE WORLD FOR WOOLS.

ICE WOOL, 4yd. and 5yd. ball, all colours. CREWELS, 9yd. per dozen, or 1d. each. BERLIN WOOL, black and white, 3s. 11d. lb. BERLIN WOOL, colours, from 4s. 11d. lb.

BAZAARS SUPPLIED with 45 to £2 of FANCY GOODS, on Sale, or return, on receipt of Letter or Telegram. Every lady should send for descriptive Book of Wool and Fancy Needlework, post free to any part of the world.

SCRAPS for Screens, Scrap Books, &c., thousands in packets, from 6d., 1s., 1s. 6d., 2s. 6d., 5s., and 10s. 6d. per packet.

Post Free, the Wonderful Shilling Packet, containing 100 Scraps.

CHRISTMAS and NEW YEAR'S CARDS, cheapest in the world, 2yd., 3yd., 6yd., and 10yd. per dozen. Sorted Packets, 6d., 1s., 1s. 6d., 2s. 6d., 5s., and 10s. 6d. Send for 50 Cards, 1s., sorted. The Trade Supplied.

P. L. KINGSBURY'S, SOUTH KENSINGTON, 80, 82, 84, 90, & 92, Fulham Road, London, S.W.

ZOEDONE.

The MOST ACCEPTABLE of CHRISTMAS GIFTS.

Should be in every CHRISTMAS HAMPER.

For every CHRISTMAS CIRCLE where "the cup that cheers but not inebriates" is preferred to Alcohol.

At CHRISTMAS to clear the Brain, brace up the System, and enable all to thoroughly enjoy this Great Festival.

If you would be TEMPERATE; for although it exhilarates far beyond an equal quantity of the finest Champagne, it contains no Alcohol.

ORDERS FOR CHRISTMAS PRESENTS SHOULD BE SENT EARLY.

SUPPLIED BY ALL CHEMISTS, WINE MERCHANTS, AND GROCERS.

ZOEDONE COMPANY (Limited), WREXHAM. London Office, 25, ABCHURCH LANE, E.C.

GENERAL DEPOT FOR FRANCE, 7, RUE ROYALE, PARIS.

Religious Tract Society's List.

Profusely Illustrated, 8s. cloth, full gilt. Pictures from the German Father-land. Drawn with Pen and Pencil. By the Rev. SAMUEL G. GREEN, D.D., Uniform with "English Pictures," "Swiss Pictures," "Italian Pictures," &c.

7s. 6d. handsome cloth.

The Boy's Own Annual.—The Second Volume of the BOY'S OWN PAPER, containing 832 pages of Tales, Sports, Pastimes, Travel, Adventure, Amusement, and Instruction, with numerous Engravings. 9s., with gilt edges.

7s. each.

The Leisure Hour Volume for 1880 contains 828 pages of interesting Reading for the Family, with numerous Engravings. 7s. cloth boards; 8s. 6d. cloth, gilt; 10s. 6d. half calf.

The Sunday at Home Volume for 1880 contains 828 pages of interesting Sunday Reading, with numerous Coloured and Wood Engravings. 7s. cloth boards; 8s. 6d. cloth, g. i. t.; 10s. 6d. half calf.

6s. handsome cloth.

Girl's Own Annual.—The first Volume of the GIRL'S OWN PAPER. Containing 624 pages of interesting and useful reading—Tales, Household Hints, Plain and Fancy Needlework, Music, &c., with a profusion of Illustrations. 7s. 6d., gilt.

5s. each.

Illustrated Letters to my Children FROM THE HOLY LAND. By HENRY A. HARPER. With Coloured Frontispiece and Engravings from Original Sketches by the Author. Cloth, gilt.

The Golden Grasshopper. A Story of the Days of Sir Thomas Graham. By the late W. H. G. KINGSTON. With Illustrations. Cloth, gilt.

4s. each.

Vignettes of the Great Revival of the EIGHTEENTH CENTURY. By the Rev. EDWIN PAXTON HOOD. With Illustrations. Cloth, gilt.

My New Toy Book. With Twenty-four large Coloured Illustrations. Cloth, gilt.

My Own Picture Book. With a Large Engraving on each page. Large Type. First and Second Series. Each complete in itself. 2s. 6d. cloth boards; 4s. in one handsome Volume.

3s. 6d. each.

Philip Gainsford's Profit and Loss. By G. E. SARGENT. Illustrated, cloth, gilt.

Ethel Graham's Victory. By Mrs. H. B. PAULL. With Illustrations. Cloth, gilt.

Before the Dawn. A Tale of Wycliffe and Bohemia. By the Author of "Glancia." With Illustrations. Crown 8vo. Cloth, gilt.

3s. cloth, gilt.

Aunt Milly's Childhood. By MARY ANNE PARROTT, author of "Lea's Playground." Illustrated.

2s. 6d. each.

Friendly Greetings: Illustrated Readings for the People. Containing 205 pages of interesting reading, with upwards of 100 Engravings, and 6 coloured or toned paper pictures.

Heart Lessons. Addresses for Mothers' Meetings, &c. By LOUISA CLAYTON. Crown 8vo.

Away on the Waters. By the Author of "Only Me," &c. Illustrations. Cloth, gilt.

Thoughtful Joe, and How he Gained his Name. By Mrs. RUTH LAMB. Large Type. Illustrated by ROBERT BARNES. Handsome cloth.

Children's Daily Bread. Picture, Text, and Verse, for every Day of the Year. 3s. gilt edges. Nicely bound in cloth.

1s. 6d. each.

Penfold. A Story of the Flower Mission. By RUTH LYNN. With Illustrations.

Langdon Manor. Scenes in the History of a Family Bible. By GEORGE E. SARGENT, author of "Story of a Pocket Bible." Illustrated.

Glimpses into the Secrets of Nature. By MARY E. BECK. Illustrated. Cloth boards.

The Old Endeavour. By CRONA TEMPLE. With Illustrations. Cloth boards.

NEW VOLUMES OF PERIODICALS.

The Child's Companion Volume for 1880. With Superior Engravings, and Oleograph Frontispiece. 1s. 6d., in coloured cover; 2s. cloth boards; 2s. 6d. cloth, gilt edges.

The Cottager and Artisan Volume for 1880. Profusely Illustrated. 1s. 6d. in coloured cover; 2s. 6d. cloth boards, gilt edges.

IMPORTANT TO LECTURERS.

COLOURED DIAGRAMS and PICTURES.—The Religious Tract Society now issues the series of Diagrams and Pictures (formerly published by the Working Men's Educational Union). These Pictures are on strong cloth, 3 ft. by 4 ft. each, and are specially adapted for use in Lecture Halls, School Rooms, Mission Rooms, &c. They are boldly printed and appropriately coloured, so as to be clearly seen at a distance, and they can be conveniently rolled or folded for carrying them from place to place. Detailed Lists may be had on application.

LONDON: 56, PATERNOSTER-RROW.

Illustrated List of Books, post free, on application.

The "PRIZE" BIBLE

DEDICATED TO OUR CHILDREN.

Containing the leading events of the Old and New Testaments, told in simple words, chiefly from the Sacred Text,

Richly Illustrated with Coloured Pictures in the highest style of Chromographic Art,

AND
WITH MANY WOOD ENGRAVINGS,
CHIEFLY FROM DESIGNS BY ALEXANDER ROWAN.

THE "PRIZE" BIBLE

WILL BE COMPLETED IN 12 MONTHLY PARTS,
PRICE SIXPENCE EACH.

No. 1 IS READY.

CHATTERBOX VOLUME for 1880.

Price 3s., pictorial binding; 5s. cloth, richly gilt, gilt edges.

CHATTERBOX VOLUME is the most popular Gift-Book for Young Folk. It is full of Pictures, including a coloured Frontispiece.

Wherever the English tongue is spoken, CHATTERBOX is most popular among the Young. Nearly 100,000 volumes are sold annually in the United States of America and the Colonies.

With CHATTERBOX PART, Price 3d., for January, 1881, is given a beautiful Chromolithograph, "Faithful Friends."

CHATTERBOX is published in Weekly Numbers, Price 3d., and in Monthly Parts, Price 3d.

THE PRIZE

FOR

BOYS AND GIRLS

For 1880,

IS NOW READY,

Price 1s. 2d., 1s. 6d., 2s., or 2s. 6d., according to the binding.

With "THE PRIZE," Price One Penny,

For January, 1881, is given a beautiful Chromo-
Lithograph,
"MY FIRST PET.""THE PRIZE" VOLUME is a much-prized
Gift-Book for Children.

LONDON: WELLS GARDNER, DARTON, AND CO., PATERNOSTER BUILDINGS.

MESSRS. NELSON'S NEW BOOKS.

THE LAND and the BOOK—SOUTHERN
PALESTINE and JERUSALEM. By W. M. THOMSON, D.D.
Imperial 8vo, 502 pp. with 140 Illustrations, Maps, and 2 Indices,
cloth extra, richly gilt, 2s.

Dr. Thomson has traversed and retraversed the scenes which he describes, and in this volume we have the ripe result of careful observation for nearly fifty years. The pictorial illustrations are entirely new, prepared specially for this work from photographs taken by the author, and from original drawings. They have been drawn and engraved under his superintendence by artists in London, Paris, and New York.

"The volume incorporates the most valuable results of modern research and discovery with the keen, accurate, and pictorial observations of one who has spent a lifetime in the country itself."—Record, November 3, 1880.

THE LIFE of CHARLES HODGE, D.D., LL.D.,
Professor in the Theological Seminary, Princeton (Author of
"Systematic Theology"). By his Son, A. A. HODGE, D.D.
Royal 8vo, with 2 Steel Portraits, cloth antique, 12s. 6d.FAMILY FORTUNES: A Domestic Story. By
EDWARD GARRETT, Author of "Occupations of a Retired
Life," &c. Crown 8vo, cloth extra, price 6s. 6d.THE EASTERN ARCHIPELAGO: a Description
of the Scenery, Animal and Vegetable Life, People, and Physical
Wonders of the Islands in the Eastern Seas. By the Author of
"Recent Polar Voyages," &c. Crown 8vo, with 60 Engravings
and a Map, cloth extra, 5s."This volume will be a favourite with young and old."—Newcastle
Chronicle.IN THE WILDS of FLORIDA: a Tale of Warfare and
Hunting. By W. H. G. KINGSTON, Author of "Old Jack," &c.
Crown 8vo, with 57 Engravings, cloth extra, 5s."We heartily wish that all boys had books so full of interest and attrac-
tiveness."—Literary Churchman.

* * T. NELSON & SONS' ILLUSTRATED DESCRIPTIVE LIST OF BOOKS, Post Free on Application.

THOMAS NELSON & SONS, 35, Paternoster Row, London, E.C.; Parkside, Edinburgh; and New York.

Colleges and Schools.

BOURNEMOUTH, HANTS, HAVER-
STOCK, WESTBOURNE.SEPTIMUS P. MOORE, B.A., LL.B., B.Sc. (Lond.),
of New and University Colleges,
EDUCATES, as private pupils, a few SONS of
GENTLEMEN. Equal attention paid to work,
health, and comfort.Bournemouth has been selected for its porous soil,
milder winters, and cool summer sea-breezes. West-
bourne is the most bracing part of Bournemouth.Masters attend for German, French, and writing.
The pupils attend the Ministry of the Rev. William
Jackson or the Rev. F. F. Eliot, M.A.Strictly inclusive terms for Pupils under sixteen,
£105. Under thirteen, £75.
Separate bedrooms if required.

Half term, November.

CONGREGATIONAL SCHOOL for the
EDUCATION of the SONS of MINISTERS.—
President, Rev. Josiah Viney, Treasurer, Samuel Mor-
ley, Esq., M.P.; Principal, Rev. T. Rudd, B.A. The
Committees of the above School, having decided to re-
ceive a limited number of LAY PUPILS, are now open
to receive applications. The Education consists of the
usual branches of English, Latin, French, German, and
Mathematics. An Annual Examination is held by a
University Examiner, and Prizes awarded. Special at-
tention is paid to the moral character of the boys. The
Annual Course consists of Three Terms from January
to Easter; Easter to Midsummer; and Midsummer to
Christmas; with the usual holidays between.Applications for admission, or further particulars, to
be made to Rev. S. Fisher, Memorial Hall, Farringdon-
street, London, E.C.MERTON COLLEGE, WELLES-
LEY-ROAD, WEST CROYDON.Mrs. Dix, having removed to the above spacious
premises which have been specially adapted to the
requirements of a high class educational establish-
ment, is prepared to receive a few additional pupils.
Preparation for the College of Preceptors and
Universities Local Examinations. Careful and in-
dividual attention bestowed on juniors. Domestic
arrangements unusually good. Fees sixty Guineas
per annum inclusive.STAMFORD TERRACE ACADEMY
ASHTON-UNDER-LYNE.Established 1829, by the late Mr. Sunderland.
Prospectuses, &c., will be forwarded on application to
DANIEL F. HOWORTH, Principal.MOIRA HOUSE LADIES' SCHOOL,
UPPER ADDISCOTHE, CROYDON.PRINCIPALS—Mr. and Mrs. INGHAM and the
Misses CONNAH.Ten miles from London, and three from the Crystal
Palace.The Principals devote their whole time to the
pupils, and are assisted by
WM. WALKER, Esq., Lecturer upon Drawing at
the Victoria University.A. SONNENSCHNIG, Esq., Joint Author of
Sonnenstein and Nostitz's Conspectus Arithmetice.A. DIPLOME, of the Leipzig Conservatorium,
and other resident and visiting teachers.The number of Boarders is limited to twenty.
Prospectuses, with full information, can be had
from the Principals.

There will be vacancies for two after Christmas.

HARRAGE HALL LADIES' COL-
LEGE, ROMSEY, HANTS.Lady Principal—Miss E. E. D'ESTERRE-HUGHES,
(late Head Mistress of the Wandsworth High
School) assisted by an efficient staff of certificated
teachers.The College, which stands in its own grounds of three
acres, is replete with every comfort, while the terms
are unusually low.Views, with prospectuses, will be forwarded on
application to the Lady Principal; or to the Secretary,
Mr. B. Chignell, Romsey.

University School, Hastings.

PRINCIPAL—MR. JOHN STEWART.
VICE-PRINCIPAL—MR. E. A. BUTLER, B.A., B.Sc.THE most recent additions to the
School list of successful candidates at Public
Examinations are—H. E. TURNER, First B.A. at the
London University; H. KEDDELL, Prize for General
Proficiency at the College of Preceptors; W. C.
WILLIAMS, First Division—London University—
Matriculation.Fifty certificates at the Midsummer Examination
of the College of Preceptors, of which NINE were
FIRST CLASS.THE NEXT TERM for both UPPER and LOWER
SCHOOLS will commence on THURSDAY, Septem-
ber 23.The LOWER SCHOOL is for boys of 7 to 11 years
of age. The hours of work are specially planned to
suit young boys.TETTENHALL COLLEGE, STAF-
FORDSHIRE.HEAD MASTER:
ALEXANDER WAUGH YOUNG, Esq., M.A. (Lon-
don), Gold Medalist in Classics; late Andrew's
Scholar and First Prize-man in Higher Senior
Mathematics University College, London; Fellow
University College, London.SECOND MASTER:
R. WHITBY, Esq., M.A. in Mathematics, London;
Scholar of Christ's College, Cambridge, and 15th
Wrangler.ASSISTED BY A LARGE STAFF OF RESIDENT
AND VISITING MASTERS.There are several scholarships. Situation one of
the healthiest in England. Well-equipped gymnasium,
Resident Drill-Sergeant, Swimming-bath, Fields
for Athletic Sports. Table on most liberal scale—Mr.
and Mrs. Young and masters dining with boys.Pupils prepared for the Universities, Professions,
and Commerce. From 1870-79, 183 boys passed the
Cambridge Local Examination, 66 placed in honours.OF SENIORS, the FIRST and THIRD places in all
England were gained with the Hatherton Scholar-
ship, and an Exhibition to St. John's, Cam-
bridge. OF JUNIORS, the FIRST place in England
in ALL subjects, FIRST in Drawing, SECOND in Eng-
lish, with many prizes and distinctions, were won.Many matriculated at London in the First Division
and with honours, and former pupils GRADUATED
with high Honours at London, Oxford, and Cam-
bridge.For Fees, &c., apply to the Secretary and Preacher,
Rev. Philip P. Rowe, M.A. (London), Tettenhall,
via Wolverhampton.

THIRD TERM commences TUESDAY, Sept. 21st.

GLEN LYON HOUSE—SCHOOL for
YOUNG LADIES, West-hill, Sydenham.Principal, Miss SYKES, assisted by competent
Governesses and Professors.

Terms and references on application.

Independent College, Taunton.

PRINCIPAL.
REV. F. WILKINS AVELING, M.A.,
B.Sc., Pupils prepared for the Cambridge
Local and London University Examinations, and
also for Commercial Life. A JUNIOR SCHOOL
PREPARATORY to the COLLEGE, in separate
building, under the care of Mrs. MILNE. Terms
for Board and Education from 27 to 39 Guineas per
annum. For Prospectus apply to the Principal as
above; or to the Secretary, Mr. ALBERT GOOD-
MAN, Taunton. The next term will commence on
Tuesday, January 18th, 1881.CASTLE HALL SCHOOL, NORTH-
AMPTON.Conducted by Mrs. MARTIN and her Daughter.
Assisted by Masters, and Qualified English and
Foreign Governesses.Pupils prepared annually for the Cambridge Local
and other Examinations.KENILWORTH COLLEGE,
Hastings.Principal—Miss BONHAM.
Junior school in connection with the college. A
training class for governesses. Pupils prepared for
the Oxford and Cambridge Local, the College of
Preceptors, and Trinity College, London, Examinations.
Governess Pupil Required.NONCONFORMIST GRAMMAR
SCHOOL, BISHOP'S STORTFORD.Head Master—Rev. R. ALLIOTT, M.A., Trinity Col.
Cambridge.From 1876 to 1879 86 boys passed in the Cambridge
Local Examinations, 41 of them in honours.WESTWOOD-PARK HOUSE,
FOREST-HILL, S.E. The Rev. H. J.CHANCELLOR receives a limited number of Pupils
to board and educate. The course of instruction in-
cludes the subjects required for the Oxford and Cam-
bridge Local Examinations.The year is divided into three Terms. The Principal
is assisted by able Masters in the various sub-
jects of study. The house is healthily situated on
the highest part of Forest-hill, and is complete in
all its sanitary arrangements. Special attention is
given by the Principal to the religious and moral
training of the Pupils, as well as to their domestic
comfort. Particulars as to fees and references on
application.TUDOR HALL LADIES' COLLEGE,
FOREST HILL, SYDENHAM, LONDON, S.E.PRINCIPALS—
Mrs. TODD and Rev. J. W. TODD, D.D.PROFESSORS.
English Literature ... Prof. MORLEY, Univ. Col.
dotany ... Prof. BENTLEY, King's Col
French Language ... Dr. MANDROU.
German Language ... Dr. WEHE, Dulwich Col.
Italian Language ... Prof. FERRERO, L.L.D.
Ancient & Modern History ... Dr. KEMSHEAD, Dul. Col.
English Language ... G. E. WEST, Esq., M.A.
Physical Geography ... Prof. SEELEY, King's Col.
Music—Theory, &c. ... JOHN BLOCKLEY, Esq.
Piano and Harmonium ... HERR LOUIS DIERL.
Singing ... Signor GARCIA.
Drawing and Painting ... E. C. MILES, Esq.
Geology & Biblical Studies ... Rev. J. W. TODD, D.D., F.G.S.

Terms and Particulars on application to the Principals

LADIES' COLLEGE, ANGLESEA
HOUSE, IPSWICH.Principal—MISS BUTLER. Established 1853.
Thoroughness, exactness, and system in study on
the modern lines, and tested by public Local Examinations,
combined with a well-appointed home for
young ladies and careful moral influence.In addition to a plain English education, lessons and
lectures by Masters, Professors, and Certificated Eng-
lish and Foreign Governesses can be attended.A Lower Kindergarten and Preparatory School.
Fees from 30 guineas to 70 guineas and upwards
inclusive, according to age and requirements, and in
advance.Arrangements for future terms, and prospectus
sent on application to the Principal.THE NORTHERN CONGREGA-
TIONAL SCHOOL,
SILCOATES HOUSE, NEAR WAKEFIELD.Established 1831, for the sons of Ministers & Mission-
aries; the sons of Laymen have been admitted since
1858.Head Master—Rev. W. FIELD, M.A. (London) in
Classics and Philosophy, Williams Divinity Scholar,
assisted by seven Masters.W. H. LEE, Esq., J.P., Wakefield, Treasurer.
J. R. WOLSTENHOLME, M.A., Wakefield, Hon. Sec.
Rev. JAMES RAE, B.A., Batley, Hon. Finance Sec."The School itself is an excellently-contrived build-
ing where ... nothing has been spared to pro-
vide fine, lofty, and well-furnished classrooms. I ex-
amined the dormitories, lavatories, &c., and found
them superior to most that I have inspected. The
situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report,
Midsummer, 1874.Several boys have recently matriculated at the Uni-
versity of London in the First Division.THIRTEEN BOYS passed the last CAMBRIDGE
LOCAL EXAMINATION, four in First Class
Honours, two in the Second Class, and three in the
Third, with eleven distinctions.Applications to be sent to the Head Master.
Ministers' sons are received on reduced terms.BRAND AND CO.'S OWN SAUCE,
SOUPS, PRESERVED PROVISIONS, and
YORK and GAME PIES; also
ESSENCE of BEEF, BEEF TEA,
TURTLE SOUP and JELLY, and other
SPECIALTIES for INVALIDS.Caution—Beware of Imitations. Sole Address—
11, LITTLE STANHOPE-STREET, MAYFAIR, W.

DINNEFORD'S MAGNESIA.

The Medical Profession for over Forty Years have
approved of this pure solution as the best remedy for
ACIDITY of the STOMACH, HEARTBURN, HEAD-
ACHE, GOUT, and INDIGESTION,
and as the safest Aperient for Delicate Constitutions,
Ladies, Children, and Infants.

DINNEFORD'S MAGNESIA.

THE
Nonconformist and Independent.

THURSDAY, DECEMBER 9, 1880.

CANON LIDDON ON THE ECCLESIASTICAL CRISIS.

In the article which we noticed last week, the *Guardian* commented on the absence of practical suggestions for remedying the evils complained of by the Ritualists, and, in particular called upon its distinguished correspondent Canon Liddon to propose a mode of constituting Courts which, as having spiritual authority, might be "able to reach the conscience, as well as the pocket, or person, of a clergyman" who believes in the spirituality of the Church, as the body of Christ. The Canon has accepted the challenge, and his reply deserves attention on two grounds—the first being the deservedly high character of the writer, and the second the proof which his letter affords of the impossibility of solving the problem without far greater changes than any to which the Ritualists are, as yet, prepared to assent.

We may premise that there is a tone of hopelessness in Canon Liddon's letter which impairs its value as a contribution towards the settlement of a supremely difficult question. It is, he says, "difficult to see the use of projecting schemes which, if noticed at all, would only furnish materials for fancy criticism." Since the death of Bishop Wilberforce, no one in the Church of commanding influence and intelligent sympathy has sought to deal with the difficulties arising out of the existence of the present Court of Final Appeal. And, no sooner had the Bishop gone to his rest, than those difficulties were deliberately and largely aggravated by the enactment of the Public Worship Regulation Act. "Since 1874 it has been plain to all who have not been blind to surrounding circumstances, that we were drifting helplessly and almost hopelessly towards the rocks and breakers, which have now, it would seem, been reached." Nevertheless, lest his silence should be misconstrued, the Canon speaks; though, he adds, only to say what has been better, and more than once, said before.

His proposal is, that the members of the Court of Final Appeal "should be Bishops, elected to serve by the entire English Episcopate, and, having legal assessors, to save them from mistakes in matters of pure law." Such a Court, he thinks, ought not to excite the jealousy of the State—and for reasons which it must have cost the writer a pang to state. Every one of the Court "would have already been the nominee of the PRIME MINISTER." It would also "harmonise with the supremacy of the Crown, since, like the Judicial Committee, it would advise the Crown in order to procure from the Crown coercive jurisdiction"—the italics being Canon Liddon's. As to the chances of such a proposal in Parliament, he ventures to say no more than that while that heterogeneous body consents to interest itself in the affairs of the Church, there may be, at least, a hope that it would "be entertained by a body of just and generous Englishmen."

As to the view which Parliament would be likely to take of the proposal, we may be helped to a conclusion by asking, What would be thought of applying the principle which it involves to other religious communities? A parallel proposal would be to refer a litigated case affecting, say, the Methodists, to a Court composed of ministers, selected by the Methodist Conference, instead of, as now, to the judges of the Court of Chancery, or to other secular judges—the coercive power of the Crown being employed to give effect to the decisions of the Methodist judges. We think that politicians would object—and reasonably object—to vesting in a body of Methodist ecclesiastics the power now lodged in lay tribunals. We are sure that those best versed in matters of jurisprudence would endorse the objection, not on Erastian, but on other grounds, which lie at the root of our entire legal system. And we are still more certain that a very large number of the laity of the Church of England—to say nothing of many of its clergy—would be equally unwilling to be subject to the jurisdiction of a Court composed only of bishops—even if they had the assistance of legal assessors.

We should like to know what would be the functions, and what the authority, of these same legal assessors. Canon Liddon says that they would save the bishops "from mistakes in matters of pure law," but besides the difficulty of separating questions of "pure law" from questions of an historical and antiquarian character in determining many of the causes with which the Court would have to deal, it may be asked,—would the bishops be bound to accept the views of the assessors, or be at liberty to act on their own views instead? If the former,

what would be the use of the bishops: if the latter, what would be the use of the assessors?

The practical question, however, from the Canon's own point of view, Would the Ritualists be any more satisfied with the decisions of the bishops than of those of the Judicial Committee of the Privy Council? The answer is to be found in the fact that the Ritualists have no more confidence in the bishops than they have in the lay judges. They abuse them in terms almost as coarse as they apply to Lord Penzance. They accuse them of betraying the interests of the Church by sacrificing its interests to those of the Establishment, and even to their own. They say that the bishops are more governed by notions of policy than by the principles, or the traditions, of the Church. Whether they are right or wrong in entertaining these hard opinions of those whom they have solemnly pledged to obey and to respect, we need not inquire; but, having such opinions, are they at all likely to submit to the spiritual authority of the bishops, sitting as judges—at any rate when the bishops' decisions run counter to their own ideas and wishes? Canon Liddon practically anticipates this question, and frankly answers it. He admits that "it is indeed only too probable that such a Court would not seldom and bitterly disappoint the hopes of High Churchmen," and with a touch of sarcasm which confirms the statements we have just made he adds: "Everybody knows what is the average theological temper of the English Episcopate—the most recent accession to its ranks was an active and leading member of the Church Association." "Still," he continues, "principle is principle," and he, at least, would give no trouble to such a Court if its decisions did violence to his conscience; for he would at once resign his place as one of the ministers of the Church! That, however, is what the Ritualistic clergy, whom the Canon is backing up with the weight of his authority, will not do now, and there is no probability that they would be more sensitive if the Judicial Committee made way for the bishops and their assessors.

It is clear enough that Canon Liddon has no hope that his proposal will be either adopted or discussed, and he, in fact, admits as much. Are we wrong in thinking that he discerns the utter impracticability of evolving order out of the existing ecclesiastical chaos without an entire change in the relations of Church and State; or, to use his own figure, that, to save the vessel of the Church from being wrecked on the rock of Establishment, he would shift the helm, and guide her into the free and open sea of voluntarism and independence? The sermon preached by him at St. Paul's last Sunday—a striking passage from which will be found elsewhere—must surely, in the mouth of such a man, be more than the passion of a sacred rhetorician, or the result of a momentary impulse. The text, the historic references, the principles, and the apparent drift of the preacher were all such as might be found in the discourses of voluntary preachers a generation ago, and they show that, if "in the natural course, and by the pressure, of events," many Christian men have been led to rely upon spiritual, instead of upon temporal, forces, for the spread of Christ's kingdom upon earth, the pressure of later events is now producing a powerful reaction in the opposite and better direction. The "possible future of the Church," to which Canon Liddon looks forward, is obviously a Church free from the fetters and the worldly influences of an Establishment, and the only doubtful point is, whether the preacher will feel himself impelled to try and hasten its advent, or will only look on "jaded and heart-sick," while the work is being done by others.

EDWARD BAINES.

In the Albert Hall, Leeds, there was held on Friday evening one of the most unique meetings we can remember. Its object was to do honour to a citizen whose family—himself in particular—must ever occupy a foremost place in the local annals of that Yorkshire town, and of the great county of which it is virtually the capital. In that vast building, crowded with friends and admirers of every shade of opinion, Edward Baines stood forward on his eightieth birthday to receive the gerdon of their respect and admiration. Or, as Mr. Barran, M.P., himself in many respects a pupil of his veteran fellow-citizen, felicitously put it, they were doing "honour to a man who, in trying circumstances in the early part of his life—at a time when every step had to be taken amid difficulty, and sometimes amid danger—had stood up for education in the face of ignorance, for liberty and freedom in the face of prejudice; who had lived up to the privileges of Christian life and duty, having for fourscore years maintained a character unblemished, a reputation unsullied, and exercised an influence unbounded—a man of whom any town might be proud, but such as few towns possessed." In

grateful recognition of his public services, the people of Leeds—perhaps we should say of Yorkshire, though that would not be sufficiently comprehensive—have recently subscribed a sum of £3,000, which, at Mr. Baines' request, and with general approval, is to be invested in the erection of some abiding memorial in connection with the Yorkshire College, of which he is the president, and in founding scholarships for the Yorkshire Union of Mechanics' Institutions, and the public elementary schools of Leeds. From his youth upwards Mr. Baines has been a politician, and a Liberal politician. But that view of his public career was almost and necessarily excluded at the great meeting of Friday last. It is not every politician who could bear such a test; but the record of Mr. Baines' services to Leeds and to his country, teems with proofs—slightly to alter the language of the address presented—of his life-long services to the best interest of his fellow-men, whether socially, morally, or intellectually; of the inestimable value of his own example of religion and virtue, so strongly supporting his patriotism and philanthropy; and of the courtesy, kindness and considerateness which have ever marked his deportment, whether as a private citizen or a member of the Legislature, towards all who have been brought into intercourse with him.

There is something quite touching as well as refreshing in the spectacle of a man who began active life in the year 1815, and was three years later present as a reporter at the massacre of Peterloo, standing at the close of 1880 on a Leeds platform, not only to receive marked recognition of his public services, but, with eighty years behind him, to give full rein to reminiscences of half a century's laborious work in co-operation with educationists, reformers, and philanthropists, few of whom now survive. Other distinctions a man who in his declining years enjoys, "honour, love, obedience, troops of friends," scarcely needed. Yet it could not but be grateful to Mr. Baines, as it was a delightful surprise to the enthusiastic audience around him, to learn that his Sovereign has chosen that special occasion—perhaps a little tardy—to mark her approbation of his public career by conferring upon him the honour of knighthood, on the recommendation of the Premier, and that this announcement should be made by that Minister's son, one of the members for Leeds.

One of the best results of Friday's meeting, was to remind the audience of Mr. Baines' public services to the town and the country at large before many of them were born. It is difficult to estimate the value of the noble work of the pioneer, unless we can estimate the surroundings amid which he moved, and the early difficulties he had to surmount. It was as far back as 1818, that Mr. Baines' efforts led to the formation of the Leeds Literary and Philosophical Society, and sixty-two years ago—"before I was born," said the present Minister of Education—he was in co-operation with Brougham and Birkbeck in promoting the formation of Mechanics' Institutes. At a time "when," as Mr. Mundella remarked, "popular education was a discredited subject—when to advocate it was supposed to be advocating disloyalty to the Throne and the institutions of the country—aye, even when the pulpits of our metropolitan churches rang with denunciations of it—Edward Baines was one of its foremost supporters." The work begun in London by Birkbeck and his coadjutors was carried on by Mr. Baines and a small band of friends in Leeds. From that labour he has never rested from decade to decade, and now the county can boast of a Union of 250 Institutes, with an aggregate of 4,800 members and scholars, and a Yorkshire College, which has almost the appliances of a university; while Leeds itself can rejoice in 40,000 children receiving daily education in its Board schools.

As we read the report of Friday night's meeting and draw upon our own recollections, the amount of meritorious work crowded into Mr. Baines' laborious life seems perfectly amazing. It might have been thought that the management of the chief newspaper in Yorkshire—a journal, whether as a weekly or a daily, always conspicuous for its high tone, and its refusal to pander to morbid tastes—would alone suffice to absorb all his energies. But Mr. Baines found time during more than forty years to engage personally in Sunday-school teaching, and to promote that movement with voice and pen; to take an active part in every great political and social reform; to assist in all possible ways the anti-slavery and free-trade agitations; to champion the cause of voluntary education till obliged to succumb to "the logic of facts;" to render great service in the local Chamber of Commerce; and to promote unceasingly with pen and purse the interests of evangelical religion and Non-conformity in Yorkshire. In the field of politics many of his own more pronounced friends often differed from him. Their pace was too rapid for his

more cautious steps, and rarely did the *Leeds Mercury* err on the side of rashness. But happily the march of events has spanned over these differences, and the Liberal party in Yorkshire is now substantially united and consolidated. For many years Mr. BAINES represented his native borough in Parliament, and the unwearied assiduity with which he fulfilled his duties, said Lord F. CAVENTISH on Friday, would put to shame many of his younger colleagues. Mr. BAINES was not a rash legislator, and generally followed his leaders. Many of our readers will, however, remember that it devolved upon him in 1860 to lead the opposition in the House of Commons to the Bill of the HOME SECRETARY, which proposed to take a census of religious profession. In this case there was certainly no flinching. After obstinate resistance, Sir G. CORNEWALL LEWIS was obliged to capitulate, as he said, to Mr. BAINES and his twenty legions. That the energies of his early and middle life are not yet exhausted is shown by the ardour with which Mr. BAINES has in these latter days thrown himself into the temperance cause, especially in connection with the Congregational body, with which he has throughout life been associated.

Neither the direct usefulness nor the indirect influence of so pure, lengthened, and laborious a career can be gauged. In recognising it in so marked and grateful a way the people of Leeds—of Yorkshire—have done honour to themselves. Their action in the matter is, as Mr. BARRAN well put it, "justified by a long, consistent, true life—a life devoted, not to personal aggrandisement, but to the promotion of the welfare and happiness of his fellow-men." To the recipient himself such a consensuous demonstration of respect, admiration, and gratitude from men of all ranks and political and religious views—from the vicar of Leeds to the humblest artisan—must be regarded as a rich reward for services undertaken from the highest motives, and, as he himself says, "an assurance that his years on earth had not been wasted, and had not been prolonged in vain." In the evening of his days, as his capacity for active work decreases, Sir EDWARD BAINES will have the satisfaction of feeling, not only that his life-work has been gratefully recognised, but that his example has been a stimulus to all who have come within range of his moral influence, and that he has left upon contemporary life a mark which can never be obliterated. The event, as Sir EDWARD himself said, contains the promise "that when the grass shall grow over him he may still be doing some good, and may be remembered as one who had loved his fellow-men, and whom they loved." And in closing his speech, on Friday evening, he desired to put on record, as though it were his dying testimony, after an experience of fourscore years, that, great as was the value of education, it could not for a moment compare, in his esteem, with the value or the happiness of personal religion.

In consequence of the Memorial Hall being this week engaged, there is a pause in the delivery of the Congregational Lecture. Next Tuesday evening the Rev. J. G. ROGERS' subject—in inviting ones—will be "The Tractarian Movement," as to which, we doubt not, much valuable information will be given. We agree with the correspondents who have written to us on the subject, that the young people of the Nonconformist churches would be greatly strengthened in their principles by attendance at these lectures, and would be likely to be present in larger numbers if special attention were called to the matter from the pulpit or desk.

The Queen's Bench division of the Court of Appeal has been occupied for three days with a consideration of the objections raised under the writ of *habeas corpus* to the validity of the order of Lord PENZANCE, which consigned the rector of St. Vedast's to Holloway Prison for contumacy in neglecting to obey a previous monition and inhibition. It was contended on behalf of Mr. DALE that, inasmuch as Lord PENZANCE had not complied with a direction in the 127th canon as to taking the Oath of Supremacy and signing the Thirty-nine Articles, he has never had authority to act as Dean of Arches. Attention, on the other hand, was directed to the Public Worship Regulation Act, which, dispensing with all the requirements of the canon, made him, upon the resignation of Sir ROBERT PHILLIMORE, *ipso facto*, without any further formality, Official Principal of the Arches Court; and the ATTORNEY-GENERAL replied that, so far as the laity was concerned, the canons had no binding effect in law upon any one, and Lord PENZANCE did not purpose to obey them. On the part of Mr. DALE it was again contended that if the new jurisdiction was created by statute, the only punishment provided was deprivation after the lapse of three years; but the answer to this was, that as the Act provided that all proceedings "shall be deemed to be taken in the Arches Court of Canterbury," the judge was armed with all the powers of that Court for en-

forcing his decisions. To the objection taken to the form of the requirement sent by the Bishop of EXETER to Lord PENZANCE, as being defective and erroneous, it was replied that, as it was not a notice to any party to a suit, there was no necessity for its being in writing at all—a verbal or even telephonic communication from the Bishop to Lord PENZANCE, "I require you to sit for" a specified case would have sufficed, it being left to the judge to fix any time and place within the scope of the requisition. As to the question of the rules, the ATTORNEY-GENERAL drew attention to the fact, which was undisputed, that what had been done throughout the case was in exact accordance with the forms and regulations which had had the approval both of Earl CAIRNS and the late Sir ALEXANDER COCKBURN, as to which the LORD CHIEF JUSTICE expressed his regret that a good deal of time should have been thrown away in consequence of this point not having been earlier decided. The result of the congeries of technical objections still waits the judgment of the Court, but it is noteworthy that towards the close of the sitting yesterday, the LORD CHIEF JUSTICE intimated that it was a serious question in his mind whether the Legislature intended that for cases of contumacy under this Act, imprisonment was the right punishment.

The Bishop of ROCHESTER, while accepting the formal disclaimer contained in the resolution passed by the so-called "vestry-meeting of the ratepayers" of St. Paul's, Walworth, as to participation in the violence offered to him, evidently does not regard it as the outcome of street rowdiness. "The incident," he says, in replying to the letter of the churchwardens, "was one of gravity. Apart from minor affronts before driving away, the carriage on starting was accompanied by a crowd of well-dressed persons who, as my servant informs me, came from the vicinity of the church, and who, either running behind or holding on to the door, greeted us with flattering expressions as sharp and close as if they had been fog-signals on a railway. A cordon of men was along the road, and one person, who can be recognised, struck at me, and failing to break the glass, ran round to the other side and shattered the window with his fist. He also knocked off the coachman's hat, and the horses were on the point of running away." Upon the main question the bishop speaks with a firmness of tone which has sometimes been lamentably deficient in Episcopal utterances. Finding that he had to contend with those who were bent upon bringing back an illegal ritual, and having as Ordinary to interpose lawful authority in vindication of Church order, he justifies the course of action which he adopted, the alternatives suggested being inadmissible. "For me," he says, "to have pretended to consult the congregation when I knew it was impossible for me to gratify them would have been a weak fraud; just as to appoint a man, however excellent, who would have felt bound in honour to continue existing illegalities would have been (from my point of view) a dastardly falseness to the convictions of my life." The Rev. E. F. ALEXANDER, not having been formally inducted, the church was closed on Sunday, the Ritualistic congregation migrating to the church of St. Agnes, Kennington-park, where the Rev. J. BADEN POWELL, late their senior curate, wearing a crimson vestment, took part in a communion service conducted with a variety of illegal accessories.

The Rev. T. P. DALE, replying to the Bishop of LONDON, challenges the statement that he had been instrumental in driving away the congregation; the fact is, he says, that when he took charge of the parish there were no attendants to be driven away. Reconciliation with those Churchmen whose views are represented by the Church Association, Mr. DALE declares to be altogether out of the question, the "Zwinglian Calvinism which this association seeks to force on us, as the only allowable doctrine to be held in the Church of England," being, in his view, "a heresy contrary to Holy Scripture and the teaching of Christian antiquity." Meanwhile, as a result of the dispute, the church of St. Vedast's is closed, one consequence being, as appears by a letter published in the daily press, that procedure in a suit of law of some magnitude is impeded by the inability to procure a certificate from the register kept in that church. "The minister will not open the door, and I suppose," says the applicant, "the churchwardens cannot." If the State clergy cannot speedily be restrained within the requirements of the law, it will manifestly be necessary, as suggested by Mr. ALFRED SIDE, that, in the interest of the public the registers should be removed from all churches liable to such disturbing influences and deposited in places where they would be not only "safe," but "accessible."

It would seem as if Episcopalians are anticipating with so much certainty the not distant triumph of Liberationism, that they deem it necessary at once to commence the accumulation of real and personal property which shall be exempt from control by Parliament when the inevitable change takes place. A number of new burial-grounds have already, we learn from a letter

written by the Bishop of LICHFIELD to the Duke of RUTLAND, been conveyed to a body of trustees appointed for this purpose by the diocesan conference, and all mission rooms and "new churches which are not parish churches," erected at the cost of the Church Extension Fund, will be similarly vested. It would be interesting to learn the terms of these trust deeds; we might then obtain some more precise definition of a term which is ordinarily used with such an elasticity of vagueness—that of "a Churchman." We wonder how many would clamour for a religious census strictly taken on such lines? The *Pall Mall Gazette* remarks: "These trust-churches, 'which are not parish churches,' may also provide a nucleus around which an exclusive Episcopalian sect could gather if the programme of the National Church Reform Union were carried out to its logical conclusions. But whether these trust-churches could refuse to recognise any legislative alteration in the ritual or doctrine of the Established Church is a legal question about which the Courts would have to be heard before the Lichfield arrangement can be regarded as proof against the 'adverse legislation' which the Bishop dreads."

The Ritualistic clergy, dissatisfied with the result of all the quirks and quibbles employed on their behalf ere their irregularities received authoritative condemnation by the Court of Final Appeal, are now clamouring for the abolition of that Court, and a restoration of the Court of Delegates, or some other ecclesiastical organisation which would satisfy the requirement of the clerical Head-Master of Daventry Grammar School, by seeing "that justice was done according to the canon law." Relative to Canon LIDDON's proposition, on which we have commented above, the *Guardian* points out that the proposition "that the representative Bishops should be solemnly, formally, and freely chosen by their brethren or by Convocation, for the judicial office," is "a very serious demand to make, a demand quite without precedent, we think, in the constitutional history of England." Yet the writer is prepared to accept the "suggestions in principle," and trusts that the Canon's "views and demands will be carefully considered." One hope of the Ritualists seems to be that such a Court would be induced to declare the "Advertisements" of ELIZABETH without authority. The friends of civil and religious liberty must be prepared jealously to scrutinise any proposal which may be submitted to the Legislature for a "reform of the judiciary" in the interests of sacerdotalism.

When the *National Church* for this month appeared we naturally turned to its pages to ascertain the view taken by the organ of the "Church Defence Institution" of the question which just now is agitating the Church—to wit, the imprisonment of Mr. DALE and Mr. ENRAGHT. Well! we found some information about the electric light and the price paid to Lord BEACONSFIELD for his new novel, a notice of some Dissenting scandals, and an announcement that the Baptist minister at Shelfanger "has recently been confirmed, and is now reading for holy orders;" but about the imprisoned clerics, the indignation meetings of the English Church Union, and the letters and articles which have appeared in the public journals in such abundance, we have not a word, save that the *National Church* has reason to believe that the letters of "A Diocesan Chancellor" in the *Times*—about what is not stated—are from the pen of Sir EDMUND BECKER! For aught that appears to the contrary, an ignorant reader might suppose that the Church as by law established is in a state of profound tranquility, disturbed only by the machinations and misrepresentations of the wicked Liberators. Of course, there is a reason for this studied evasion of a topic which transcends in interest and importance all the other topics actually dealt with; and it is obvious enough. The constituency of the Church Defence Institution are so divided in opinion on the great questions at issue, that its editor dare not touch them, lest he should import into the society the antagonistic elements which are warring without. The Archbishops and Bishops are its patrons, as many of the Ritualists are among its constituents, and it would be impossible to represent the views of one section without angering another section. In this case, as in the case of the Burials Bill, division involves paralysis; and we note the fact, only to show under what extremely difficult circumstances the work of "Church Defence" has to be carried on, and to suggest that this is one of the many causes which will ultimately render the defence unsuccessful.

MUNIFICENT LEGACIES.—The late Sir Francis Lycett has left more than a quarter of a million towards the erection of new Wesleyan chapels. He gave within the last ten years the sum of £55,000. The London correspondent of the *Manchester Guardian* says that two days before his decease he handed the secretary of that fund (Dr. Gervase Smith) a cheque for £7,500. He has left a legacy of £23,000 towards the scheme, and at Lady Lycett's death two-thirds of his fortune, in which she has a life interest, is to be devoted to the furtherance of the same movement. Legacies amounting to several thousands of pounds have been left to Wesleyan home and foreign missions, and other connexional objects.

THE DISENDOWMENT QUESTION.

WE subjoin the final letter of "A Perplexed Parson" on the above important subject, which reached us too late for insertion last week. To this letter is added the closing reply of the Rev. J. G. Rogers:—

To the Editor of the *Nonconformist and Independent*.

SIR,—Let me first assure Mr. Rogers that he has quite misunderstood the spirit of my criticisms on his letters. I am wholly inexperienced in controversy; so far from wishing to be "captious," I have studiously passed over much in his replies rather than stray from the main question to make "a point." My aim has simply been to sift his letters to find the distinct position taken up by friendly Liberationists like himself; and if in pushing his arguments to their conclusion, or trying what weight they would bear, I have written anything (as he says) "altogether outside the limits of a discussion supposed to be friendly," I heartily ask his pardon. On his last letter I would add a few comments:—

1. Mr. Rogers is mistaken in thinking that I am "possessed with the belief that Dissenters have some large endowments from past generations, and cling to them with jealous tenacity." I did not think I had implied this, neither is it needed for my argument. My point is, that so long as Dissenters do not abandon their own endowments (however small or great) they cannot with clear conscience plead that they wish to confiscate Church endowments because the Church will show more spiritual zeal without them.

2. The distinction drawn between endowments made in pre-Reformation times and later is intelligible, though not one sanctioned by law or history; indeed, I have never yet ascertained the exact date of the Reformation. But it is not worth discussing, because the Liberationists have not (so far as I know) ever proposed to limit their confiscation to pre-Reformation property.

But when Mr. Rogers assures us that Liberationists "attempt to discriminate between the public and private endowments of the Anglican Church;" when he repeats that "this is not a discussion about the private property of the Church;" that what has been given by private liberality "no one would desire to alienate," I am forced to reply, this is simply begging the question, because we entirely deny that the Church has any other property to alienate (except the small Parliamentary grants mentioned in my last letter). All their lives Churchmen have been accustomed to see churches built and restored, old endowments year by year increased, and new endowments founded, all by private liberality. It is going on still all around us, every day, and in every diocese. Churchmen believe, and historians confirm their belief, that so it has always been. Churchmen assert, and historians confirm the assertion, that "Church property is not 'national property,' except in the same sense in which all property is 'national property.'" . . . The ecclesiastical corporations hold their property by the same right as any other holders of property. . . . The endowments of the Established Church rest on exactly the same ground as the endowments of Dissenting bodies."

In the face of history and facts, persistently to call Church property "a public estate," and the clergy "State-paid;" to talk about the support of the Church from "national funds," as the Liberationists do, is neither proof nor argument—at all events, which can justify confiscation. Surely "a public estate" must have been given by Act of Parliament; the "pay" of the clergy should appear in the Budgets. Let those who use these terms quote Acts of Parliament and Budgets to prove their position, and they will speedily convince us. Until they do so, we are justified in calling such language misleading to the ignorant, and false to history.

To assure us that, "even if the scheme of the Liberation Society were adopted in full, the Episcopal Church would remain in possession of endowments compared with which those of Dissenting communities would be a mere bagatelle," can no more justify Disendowment than it would justify the scheme of the Irish Land League were Mr. Parnell to tell the tenants that, when the scheme is carried out, the landlords will still be infinitely richer than they.

3. Dr. Freeman says that the difference between Dissenting "endowments and the endowments of the Church, is simply this, that the endowments of the Church are much greater in extent, and the mass of them are much older in date, than the endowments of Dissenting bodies." In reply to this, Mr. Rogers asks, "How does it happen that the State has interfered with the one in a fashion in which it has never ventured to touch the other?" The answer is obvious, *De minimis non curat lex*. It is not unlikely that presently the State may "venture to touch" the City charities. Why? Because their endowments came from the State? Not at all, but because their funds are excessive, their use not apparent, and the public good requires some adjustment of them. As Dr. Freeman says, "One can hardly conceive that the other class of endowments"—i.e., Dissenting—"can so affect the general good as to call for the special interference of the State." But if such a case should happen, &c., . . . "the State has no right over the one which it has not equally over the other."

4. In reply to my argument that Church agencies require funds, and that loss of funds means diminished agencies, Mr. Rogers says, "This is exactly the point of difference between us;" he even boldly denies that money is "indirectly an element of spiritual force." My perplexity is sorely increased. For what, then, is the meaning of the inevitable collection at chapel after service? Is the Jubilee Fund for Home Missions not meant to provide "an element of spiritual force"? What would the Congregational Union say, if, acting on this remark, all subscriptions, &c., to the churches were withdrawn next year? Or, lastly, what can be the meaning of a paragraph, in the same number of the

Nonconformist and Independent, stating that collections were made at the opening of a new church at Holt, on the 18th inst., amounting to £105 12s. 3d., and that the opening sermon was preached by the Rev. J. Guinness Rogers?

5. Churchmen have some right to complain of the "abuses" and "bondage" argument, so commonly used by Liberationists. For, first of all, our friends go about the country lecturing to Dissenting audiences on the abuses in the Church, and then, when we try to reform abuses (perforce by Act of Parliament), as by the Ecclesiastical Commission, we are taunted with it as a fresh proof that the Church owes its endowments to the State! This is neither just nor generous. Not just, because when railway companies, for instance, have to ask leave of Parliament to carry out their schemes, no one would consider this any proof that their property was given them by the State. Not generous, because when any measure of Church Reform requires Parliamentary sanction, are not its chief opponents generally the Liberationists themselves? If, for example, they feel, as Mr. Rogers says, an honest objection to "the appointment of bishops by the ministers of the Crown," why do they not vindicate their sincerity and the title of the "Society to liberate the Church from State . . . control" by bringing forward a measure to allow the Church a voice in the appointment of bishops?

It is provokingly droll to see the Liberationist assume the rôle of a knight-errant, sallying forth to release the captive Church from the bondage of the State and the burden of her endowments! But when the chivalrous method adopted is to make the poor captive's bonds so galling that she may be forced to abscond, leaving her property to be distributed by her liberators, unbiassed men feel indignation at a joke so grim.

When Mr. Rogers taunts us with "the cost at which these endowments are held at present," I must remind him, first, that the cost to our spiritual efficiency incurred by their loss would, we believe, be greater; and next, that much of the "bondage" in which Parliament at present keeps the Church is at their dictation,—an infringement on the constitutional rights and liberties of the Church no more essential to our connection with the State than is the present tyranny suffered by the monks at the hands of the Radical Ministry in France. The Scotch Establishment can and does have greater liberty, and we look forward to the day when a more generous Parliament will restore to us the like freedom.

For the rest, whether the bondage under Parliament or under deacons and vestries be the worse is matter of opinion, and Mr. Rogers is entitled to his own; but last week's *Guardian* (Nov. 24) contains a letter from one who has tried both systems, and he roundly asserts that "all who have an experimental knowledge of both sides can testify" that the liberty is greater, the restraints more equitable, in the Established Church than in Dissent.

6. Lastly, Mr. Rogers falls back upon the argument that Disendowment is "a matter of right," and "even if Nonconformists were not disposed to insist upon their right, they have no option in the matter." "No option," why not? Because "it is the nation, through its Legislature, which must settle this question." Of course it must; but can that acquit the personal conscience of each agitator, or merge it in the common responsibility of the Legislature? Unless, indeed, it is not (as we supposed), the Liberationist who is straining every nerve to induce "the nation" to adopt his programme, but "the nation" which with one voice demanding Disendowment, drags along with it the Liberationist *nolens volens*.

But again, "we must submit to that condition of inequality which a State Church creates . . . or we must seek Disendowment as well as Disestablishment." Now, Sir, without stopping to deny that the Church of England can be accurately described as "a State Church," we, at all events, may dismiss the ideal, and ask what is the actual "condition of inequality" submitted to by Nonconformists, and to be removed only by "Disendowment as well as Disestablishment." Chiefly these—the King may not be a Roman Catholic, the Lord Chancellor must be a Churchman, a Dissenting minister cannot read prayers in Parliament, and the *ex officio* chairman of a parish is the vicar. Is it possible that the redress of such inequalities as these (which, personally, I am Liberal enough to surrender to-morrow) can necessitate that pious men should agitate for the confiscation of the property of the Church against its will? But, again, is it not, after all, a fact that many Nonconformists, especially Methodists, do exercise "an option" by refusing to have anything to do with the Liberationist scheme? Is it not also a fact that other Nonconformists (sane politicians or no) favour Disestablishment, but are averse to Disendowment? Has not Mr. Rogers even admitted that, could he be convinced that the Church has a right to her property (though I know not who will convince him, if Dr. Freeman does not), he himself would abandon the agitation for Disendowment?

Possibly "it provokes a smile to be told that this is a question between earnest Christians discussing practical duty to our neighbour," &c. It should not, for it was the sole cause of their correspondence. I did not ask why Secularists join the Liberation Society, nor why those filled with obvious envy and rancour against the Church wish to despoil her. It is plain enough. *Both agree with us that Disendowment will do the Church an injury.* But what I wanted to know was how men—recognising to the full their duty to their neighbour, aspiring to the highest Christian life, professing real friendship for the Church, and anxious that nothing should be done to weaken religion—can spend their time, their money, their energies in work so plainly *prima facie* injurious to their fellow Christians. We read lists of meetings held in chapels, not for devotional exercises but to discuss the origin and the extent

of the Church's income; we hear of vast sums of money, more than £80,000 in six years, spent in order to spread far and wide (not always very accurate) accounts of Church abuses. Is this really doing the work of Christ? Can such occupation deepen and strengthen the Christian character? Can it help to spread true religion? In the face of the awful depths of sin and ignorance in our age, in the face of the vast masses, hostile or indifferent to church and chapel alike, "conscious that the energies of all combined are equal to the pressure of the great work that has to be done" (as the resolution quoted in my first letter said), can this be the time for an agitation which must inevitably divide Christians into two hostile camps?

We are often told that it is natural for Dissenters to indulge in hard language about the Church, because they consider the Establishment "sinful." Will they bear with me when I remind them that it is impossible for Churchmen to watch the Liberationist campaign with the indifference befitting spectators of a game at chess? We cannot but regard such an attack upon our endowments, not only as a certain injury to the spiritual efficiency (for the time being) of the Church, but also as a heinous offence against Him who has said, "Cursed is he that removeth his neighbour's landmark." No doubt it may be said in reply, "If I could believe that any wrong would be done by Disendowment, I would rather bear the injustice . . . than be a party to inflict injustice on others." But surely the law of Christ goes beyond this. It says, "consider the feelings of others," "put yourself in their place." Even granting their argument about "national property," &c., Liberationists know full well the deep-seated feelings of Churchmen about their scheme. To me it is inexplicable how pious Nonconformists can still carry on their agitation in the face of the commandment—"Do unto others as ye would they should do unto you."

I speak, Sir, the feelings of very many Churchmen when I say that it is the deepest grief and pain to us that, whenever we try with all our might to recognise the friendly motives of Nonconformists, their ugly spectre, their unaccountable phenomenon in Christian morals, stops the way. Nothing, I am persuaded, more effectually hinders kindly feelings and godly sympathy between us in our common warfare against sin. It was in the earnest hope that this obstacle might be removed that I wrote my first letter. Thanking Mr. Rogers for the courtesy of his replies, I must close my last letter with the hope that his explanations of "friendly" Disendowment are more satisfactory to others than they appear to me.

Nov. 29, 1880.

A PERPLEXED PARSON.

To the Editor of the *Nonconformist and Independent*.

SIR,—I am very sorry that your courteous correspondent remains "perplexed" to the last, especially as I can do nothing more to relieve him from his difficulties. Our opinions as to Church Establishments are wide as the poles asunder; but why should it not be possible for him to believe that I, while maintaining my own views on this particular question, have no unfriendly sentiment to the Church which enjoys the prestige and revenues of the Establishment? The existence of a State Church places all Dissenting communities in a position of legal inferiority; but I do not suppose that your correspondent insists on the maintenance of the present state of things, in order to perpetuate that inequality, and so put down Dissent. I give him credit for being influenced by a belief in the equity and desirableness of the present arrangement, and all I ask is, that Churchmen should do the same by me and Liberationists generally. I desire only to act in the spirit of the Primate's last charge. Headmits that the battle of the State Church must be fought out, but he urges that, despite our wide differences on that question, there ought still to be friendly relations between us. These I desire to preserve; but if any one takes such a strong view about our action relative to Disendowment that he cannot believe in the possibility of any kindly feeling on our part, I must leave the matter. Life is far too short to be expended in a controversy whether or not we can be friends. I can only say for myself, I will, as far as I have opportunity, earnestly contend for principles, but nothing shall tempt me to unchristian sentiments towards either the men from whom I differ or the systems to which I am opposed.

There are several points in the closing letter of your correspondent which would tempt me to enlarge, but I content myself with one or two passing comments. As to Dr. Freeman and his theory about endowments, it may seem presumptuous for me to say so, but I am not at all moved by his great name. If the question were one as to the facts, I might bow; but his inferences from facts are a very different thing. I have more than once given with considerable fulness my reasons for dissenting from his inferences, and it is simply impossible to repeat them here. As to the suggestion that I had said something which made it inconsistent in me to preach a sermon followed by a collection, it may be left to take care of itself. Money may be an instrument which spiritual force uses without being an element in the force itself. But this is a mere *obiter dictum* which has nothing to do with the main issue. I never denied that money is useful for Church work. My contention was that spiritual force is independent of it. I go further, and say that money may be obtained in such a way, and held on such conditions, as to destroy spiritual life; certainly the Church does not live by bread alone.

In all controversies between Churchmen and Dissenters, we are pretty sure to hear something about the tyranny of deacons; but what it has to do with the present correspondence, I am puzzled to understand. No one wishes to deprive the clergy of the Bishops to whom they show such deferential obedience, or to inflict on them the deacons to whom they are so averse. All that we desire is, to free them from the domination of a Parliament, many of whose members do not belong to

the Church of which they are the rulers, and some of whom are avowed unbelievers. But if Parliament relaxes its hold, it certainly will not leave the Church in the enjoyment of a public estate. If it can be shown that there is no such estate, I shall not be troubled. But before I could be brought to believe that a property given to a Church which included the nation, and which was in connection with Rome, belongs to a part of the nation, and a part which repudiates all fellowship with Rome, as its private property, I must ignore my readings of history and take leave of my common-sense.

Yours,
J. G. ROGERS.

Correspondence.

FARMERS AND TITHES.

To the Editor of the *Nonconformist and Independent*.

SIR,—Farmers in various parts of the country, and especially in counties where they grow hops, fruit, or market-garden produce extensively, have for some little time been agitating on the Tithe Question. Not much public notice has been taken of the meetings which have been held on the subject, perhaps because it has not been easy to ascertain, with any degree of certainty, the principles on which those who had been profuse in complaints, proposed to proceed, with a view to securing a remedy for the undoubted hardships of their position. In some instances the speakers at the meetings have directed their remarks to the comparatively insignificant question of the corn returns, while in others they have enlarged upon the history of tithes, and denounced them as an intolerable burden upon the land, without showing at all distinctly how they are to be got rid of. What has been more clear than anything else has been the conviction that many of the leaders of the movement were on a false scent; for, as a burden upon land, it is pretty certain that tithes can only be got rid of by being redeemed. If the Church were disestablished and disendowed to-morrow it is certain that the Church tithes would not be given to the owners of land, while the lay improprators would not be touched by the proceeding. Whether in appropriating the impost to other uses than that of supporting a State Church the landowners would get greater relief than other people or not, is a question which it would be premature to discuss; but it is certain that they would not be allowed to absorb all, or nearly all, the benefit. That tenant-farmers will be benefited by a readjustment of the tithe system I have no doubt whatever, because it is perfectly clear that they suffer from it very unjustly at present; but it seems to me quite as certain that the benefit they will receive will not be through the removal of the burden on land now levied in the form of tithes, though some relief must necessarily be secured, even in this direction, if a fair valuation of what is due to the State and to private owners takes the place of the present excessive assessment.

It is difficult to deal with so complex a question as that of tithes in a short compass, and I shall confine my remarks strictly to the burden as it affects the interests of tenant farmers. To take ordinary tithes first, tenants, in my opinion, have a grievance in being obliged to pay it at all. It was intended to be a charge on the land—not on the cultivation of the land; but as in the case of all other charges that the landowners were not prohibited by law from passing on to their tenants, it has been so shifted. If tithes were a fixed charge, it would make no difference to the tenant, beyond the slight disadvantage of having to make a temporary advance of money on the landlord's behalf, whether it was in the first instance paid by him or by the owner of his farm. But as it is a fluctuating charge, and one, moreover, fluctuating in proportion to the prices of corn in the past rather than in the present, the tenant is often compelled to pay—sometimes during a long lease—more than he had any reason to expect he would have to pay when he entered upon his occupation. In the second place, landlord and tenant were both wronged by the unfair method of estimating the tithe-rent charge on the average of the corn returns—only the best of the corn being represented in the returns, and a great deal of that after the merchant's profit and rail charges have been added. Some leading spokesmen of the farmers say that these disadvantages would be removed by making tithe a fixed charge, and collecting the amount directly from the landowners. So far as I have yet mentioned the grievances complained of that is quite true; but it is not true that farmers have no further concern with the whole question. They, like the rest of the nation, would derive advantage from the appropriation to truly national purposes of an immense sum of money now used in support of the State Church. Still, it is clear that to fix the amount of tithe and collect it from the owners instead of the tenants of the land would be a much simpler and more effectual remedy for a portion of the grievance than any attempt to tinker at the corn returns, and at the same time, redemption or national appropriation would be facilitated, whenever either might be agreed upon. To this extent at least, then, the Liberatorist and the farmer may work together.

When that monstrous impost called "extraordinary tithe" comes to be considered, there is a much clearer issue before us. When the Tithe Apportionment Act was passed, it was a great mistake to allow the continuance of this truly extraordinary charge. Some compromise should have been come to that would have extinguished this tax on enterprise for all future time. Its existence at present further complicates a problem sufficiently difficult without it, and if it can be done away with by immediate legislation, every one but a comparatively few interested persons will be gratified. That in these days, when ordinary farming is a losing business, farmers who plant fruit orchards or hops, or devote their capital and industry to the growth of vege-

tables so much needed in greater abundance by our increasing population, should have to pay a heavy fine, in addition to the ordinary tithe, is intolerable. Mr. Inderwick, who has promised to introduce a Bill on the subject next Session, proposes that the impost shall no longer be levied on any fresh land planted with hops, fruit, or vegetables, and that it shall be allowed to die out on land now subject to it, as it would if the land were directed to purposes of ordinary farming. Probably no better settlement of the case could be devised until the whole Tithe Question comes to be dealt with.

At the annual meeting of the Farmers' Alliance, held to-day, there was an animated discussion on the question whether "the readjustment of ordinary tithe charges and the abolition of extraordinary tithes" should be added to the programme of objects. There was a very strong opposition from some who fear that the adoption of the new object will cause prejudice against the Alliance; but in the end the resolution, verbally amended—the word "redemption" being substituted for "abolition"—was carried by a considerable majority. There is no doubt but that this addition will greatly increase the popularity of the Alliance amongst farmers, particularly those of the southern, south-eastern, and south-western counties.

I am, Sir, yours faithfully,

Dec. 8th. A RETIRED FARMER.

THE IMPRISONED CLERGYMEN.

To the Editor of the *Nonconformist and Independent*.

SIR,—In regard to the position taken up by the Nonconformist newspapers in dealing with the cases of the imprisoned clergymen of the Established Church, might I venture to ask you whether the prosecutions of Mr. Dale and Mr. Enraght and others by a society representing only a section of the Church, for matters avowedly of conscience, are not far more pronounced instances of persecution than the cases of conscientious Dissenters formerly prosecuted and imprisoned for disobedience of law in non-payment of Church-rates, and of anti-vaccinationists, who have equally conscientious scruples?

I remain, yours truly,

J. B. HARDY.

English Church Union, 35, Wellington-street, Strand,
London, W.C., December 2nd, 1880.

[Colonel Hardy forgets it was not the Church Association, but Parliament, that passed the Public Worship Regulation Act. He confounds things that differ. It is true that in each case referred to the law has been disobeyed. But there the resemblance ends. The opponents of Church-rates and vaccination were never assenting parties to the laws they have repudiated. The imprisoned clergymen are entirely inconsistent. As it has been pithily put by the Liberation Society, "They do not object to laws which secure to them the use of the parish churches; which enforce the payment of tithes; which give Bishops seats in Parliament, and the clergy authority in the parishes. They object only to laws which compel them to fulfil the contracts into which they have entered, and which are intended to protect the rights of the laity." Every clergyman who wishes to be a law unto himself can easily become so by withdrawing from the ministry of the Established Church. If he does not, he is bound to submit.—Ed. N. and I.]

THE REV. J. G. ROGERS'S LECTURES.

To the Editor of the *Nonconformist and Independent*.

SIR,—Although it should not be supposed that the attendance at Mr. Rogers's lectures is less than the ordinary attendance at the Congregational lecture, I agree with your correspondent "L" that it is most desirable that a far larger number of the members of our London congregations—and especially the younger members—should avail themselves of such an opportunity of acquiring information on an unusually wide range of interesting topics, imparted with a vivacity which secures unflinching attention, and a suggestiveness which makes the information doubly valuable.

Whether all that is possible in the way of advertising the lectures has hitherto been done, I am unable to judge; but if those who have already attended will use their personal influence to induce others to hear the remaining lectures of the course the attendance may be easily trebled, and the purpose of the course be more fully realised. As to the hour of commencement, I admit the difficulty of deciding; but probably nearly all those who are likely to attend could do so at 6.30 or 6, instead of 7.30, and the lectures should begin "sharp."

Yours truly,

Dec. 3, 1880. J. CARVELL WILLIAMS.

THE LORD'S SUPPER AND CHURCH MEMBERSHIP.

To the Editor of the *Nonconformist and Independent*.

SIR,—The practice advocated by Mr. Gallaway in your last issue of inviting persons to join in the celebration of the Lord's Supper, irrespective of church-membership, should not, I think, be adopted without serious consideration. I do not deny that cases may exist where it would be desirable to admit to the Lord's table those who have not, at least as yet, joined a church—where, in fact, it would savour of narrow and lifeless ecclesiasticism, to exclude them. But I refer to the cases—unhappily not a few—of persons who are only too ready to avail themselves of the privileges of the church while declining to take any share in its responsibilities or its work, who will join in the outward expression of Christian communion, and yet, whether from pride or from some other form of self-pleasing, refuse to enter into the spirit and reality of such communion. This is certainly not a state of things to be acquiesced in, and its existence goes far to account for that want of power on the Church's part to affect beneficially those without to which attention has been lately more than once drawn in your influential pages. I fear, indeed, that the theory of

church-membership needs a thorough revision, in the light of Scriptural (not to say natural) first principles; and I trust the day is not distant when our churches will refuse to receive to its professed fellowship, much more to habitual participation in its most solemn and significant service apart from that, any but those who give token of zealous readiness to unite with the church in its works of usefulness. For what is a Christian Church but a *Society for the spread of Christianity*? It was confessedly so when it started on its career, and the time, alas! has not yet arrived when it can afford to lay aside that character.

Mr. Gallaway's letter, however, does in a manner answer itself. He admits the necessity of maintaining the Church. But, were the practice in question to become general, the result would be the Church's extinction. As it is, the number of its pledged members is lessened, and chiefly among those classes best qualified by position and education to render church-membership a reality and power.

I am, Sir, your obedient servant,

December 6.

OBSERVER.

To the Editor of the *Nonconformist and Independent*.

SIR,—I hope Mr. Gallaway will not think me intrusive if I emphasize the distinction which (although it exists in his letter published in your last issue) is often confused in the thought and expression of many. Communion at the Lord's table and church-membership are distinct terms, having distinct privileges and duties, and I feel sure that one reason why so little advantage is gained by these institutions in our Congregational churches is because they are so mixed up the one with the other. How many are there who "join the Church" in order to commune at the Lord's table, and who, when they have so done, believed they have fulfilled the chief duty of membership; how many more who are kept away from both the communion and membership because of the inquisition preceding the former?

The regulations for the observance of what I am reverent enough to call "Holy" Communion are fully set forth in 1 Cor. xi. 23 to 29, and it is rather singular that worse evils than those which Mr. Gallaway fears are graphically told in the preceding verses. But Paul only provides one sort of examination—viz., "Let a man examine himself," and pronounces but one sentence on the one who is "guilty of the body and the blood of the Lord"—viz., "He eateth and drinketh judgment to himself." If the service be made truly spiritual—a season when the soul and its Saviour meet in real and vital union, surrounded by the safeguards appointed by the apostle—there will be very little cause to fear the intrusion of the inebriate or profane. It is the table of the Lord; let us be careful to meet Him in spirit and in truth, declaring His death till He come, and, with all reverence, let us leave Him to draw thither whom He will as His guests.

The charter, too, of the society or Church is amply endowed with authority in Matthew xviii. 18 to 20, and if membership were made a more real matter than it often is, we should have, instead of weak churches, bands of living working Christian men and women, taught to regard each other as brethren in the Lord, whose meeting would be both interesting and important, because of the one qualification that must exist to make them valid—viz., Christ in the midst. Who shall doubt the authority of such a Church: while as to work, it would, indeed, be "terrible as an army with banners." The examination of candidates for, and admission into, such a society would not be a trivial matter. Let us, then, insist on these distinctions, and regard the table of the Lord as free to all who would come to Him, and Church-members as an elect body qualified for carrying on the work of Christ's kingdom upon earth.

Yours truly,

Sidcup, December 5th, 1880. J. O. NATHAN.

OUR "ORDINARY" PREACHING.

To the Editor of the *Nonconformist and Independent*.

SIR,—Your correspondent, "G. L.," speaking of preaching, says: "Dissenters almost everywhere leave doctrine to take care of itself, and scarcely ever preach it at all." Possibly if he were to give us some definition of what exactly he means by doctrine, there might be some peculiarity in his conception of it that would make his statement appear less opposed to fact. Understanding it in the ordinary acceptation of the term, he shows that certainly he is very much of a stranger to what is common amongst Dissenting preachers "in the Northern part of the Kingdom." Can it be the fact that throughout broad England Dissenting ministers are so devoted to the inculcation and exposition of Christian "practices" that they neglect to bring into operation the highest motive power? Do they, as a rule, leave their hearers in ignorance of the character of God and the wonders of redeeming love? While "warning every man and teaching every man in all wisdom," so far as this can be done in the absence of doctrine, do they, as a rule, fail to preach Christ? How is it with you in the South? Does "G. L." expect those who are at a distance to believe that Dissenting ministers in London "scarcely ever preach" doctrine "at all"? We should not readily infer that they do fall from sermons we get to read said to be preached in London. No less startling is the statement implied in the letter of "Unsectarian," where he speaks of the need for "something being done to make the ordinary sermon worth listening to." Possibly the extravagance of this statement obviates all "need for something being done" to counteract its tendency. And yet its tendency may be towards untold evil. It may be granted that in too many cases there is room for much improvement in the "ordinary sermon," but what is likely to be the effect on the minds of the multitudes of, say, young men and women, who are connected with congregations in which the preaching is deserving of earnest heed and commendation, when they take their places in the sanctuary with the thought present to their minds that the ordinary sermon is not worth the hearing? Neither of the correspondents to whose statements I am taking exception have offered any evidence in support of what they have said. May I suggest that they give us a volume of such sermons as they think ordinary sermons should be?

Clunty-hill, Forres.

ALEXANDER MUNRO.

ENGLISH CONGREGATIONALISM IN SOUTH WALES.

To the Editor of the *Nonconformist and Independent*.

SIR,—Will you kindly allow me to address a few words to the ministers and deacons of our churches in England? It is well known that for the last twenty years organised efforts have been made to establish English churches in the

southern part of the Principality, and those number at present about one hundred. We find a large number of English Christians coming to settle in our towns and centres of industry every year. A large proportion of these are members of Congregational churches at home; but when they settle in Wales many of them join other denominations for various reasons, and not a few settle down into indifference, which ultimately develops into open ungodliness. Such is not the rule, but the exception, and we are anxious to reduce the exception into as small proportion as possible.

Will the ministers therefore kindly oblige us, in giving letters of transfer to any members coming to Wales, to ask them to join the Congregational church at once, and introduce themselves to the minister, who will be very glad to help them in any way possible? It is also desirable to convey an intimation to the minister of the place of the removal of such persons to his district; he will then be in a position to seek them and help them in various ways. Allow me to push this last point on the attention of our ministers in England; and this will help us very materially in our arduous work by attending to this simple request. They will find the minister's address in the Year Book, but should the church be vacant at the time, or should the name of the place be unpronounceable and unspellable, let them write to me, and I will be able to put the matter right at once, as I have a personal knowledge of every district.

B. WILLIAMS,

Secretary of the South Wales Society.
Swansea, Dec. 8, 1880.

THE MARRIAGE LAWS.

To the Editor of the Nonconformist and Independent.

SIR,—It would be a pity if the correspondence, which you have generously allowed to be carried on, should degenerate into an unholy quarrel between registrars and Nonconformist ministers. I would not, therefore, advert to Mr. W. A. Blake's sarcastic letter of last week but for the importance of the subject more immediately at issue, and about which he has put forth such very crude notions. We must first clearly understand the nature and operation of existing laws before we can hope to help in reforming them; and it will be clear, at least to registration officers, that Mr. Blake has a very vague acquaintance with them. For instance, in trying to prove that "A Registrar" is quibbling, and that registrars are representatives of the Poor-law of England, he says, "In Salford the registrar has his office in the Union buildings." Why, sir, I have my office in the vestry of a Nonconformist chapel, and does that prove that I am a representative of the Poor-law of England? My neighbouring registrar has his in the back parlour of a tobacconist's shop. Does that prove the same thing? Strange logic this. Then Mr. Blake evidently thinks he is enlightening us by saying he had "innocently supposed that the general registrar was like the centurion in the Gospels," "under authority." It is true, no doubt, that Somerset House is controlled by Acts of Parliament, but in referring those Acts, Mr. Blake may also innocently suppose that the potency of Somerset House will count for as much as that of Nonconformist ministers; nor is this unreasonable.

Mr. Blake is welcome to all the interest he can find in my "signature," and to all the logical consistency of twitting the combination of registrar and Nonconformist minister with his manifest desire to be a registrar himself, even at the cost of purchasing his own registers at his own "law-stationers." Just fancy, sir, a law compelling all Nonconformist ministers to purchase their own marriage registers; and then compelling them to give them up for inspection and safe custody. It does not even occur to Mr. Blake that no law-stationer has such books, nor would he be likely to keep such as must be subject to the approval of authority. Why, sir, even our ink is specially made, and its exclusive use enforced.

Mr. Blake objects to separating the civil and religious parts of the marriage ceremony because "this method is contrary to the traditions and customs of the English people." Why, sir, the same may be said—perhaps has been said—of all the long-standing laws that ever were reformed. Certainly it would be true of baptism and birth registration; but this prejudice has long ago given place to usefulness, while churchings and baptisms go on as usual. Mr. Blake says I propose to have "two celebrations in the case of everyone outside his (my) own happy flock!" Now, sir, I do no such thing; for though I am a registrar of births and deaths, yet not of marriages; therefore any change would equally affect me with other Nonconformist ministers. And then as to "two celebrations," my plan involves no more going to and fro than now. Indeed, Mr. Blake himself fears the change I propose would cause less by inducing people to say, "Why go to church at all?" And this he thinks would be a calamity. I admit that I should regret to see parties, at such times especially, disdaining Christian counsel; but even these seasons are too often only occasions of flirtation for the devotees of fashion, rice and slipper throwing, &c. I do not believe, however, that religious interests are in any danger. We have had no experience of it, while there have been increasing numbers married, and are being daily married in the very way I propose.

Mr. Blake regards it as an "insufferable degradation" that the names of parties proposed to be married should be "hung up for twenty-one days in the office of the clerk of the Union side by side, in all likelihood, with the printed list of paupers." I reply that this is no necessary part of my plan, though I see no more degradation here than in the motley banns at Church, and believe it will be an evil day for all parents when their children can get married without our having any chance of knowledge of the transaction.

Still hoping for equality and efficiency in the working of our marriage laws,

I beg to remain yours faithfully,

A REGISTRAR AND NONCONFORMIST MINISTER.

To the Editor of the Nonconformist and Independent.

SIR,—Mr. Blake has favoured you with another epistle on this subject. He says, in reply to your foot-note to his former letter, that his plan is meant to apply to all marriages when it is found to work satisfactorily amongst Nonconformists. May I be permitted to suggest that the clergy would probably say, "We don't want it and we won't have it," a reply which was considered by Mr. Blake to be rather pithy when applied to registrars? So long as the Church is by law established, so long will the clergy have special privileges, and, therefore, I again humbly suggest that Mr. Blake would do well to apply his superabundant

energies to the work of bringing about the disestablishment of the Church.

The signature of a correspondent, "Another Registrar and Nonconformist Minister," struck me at first as being rather singular, but there is no law against a Nonconformist minister being a registrar. There is a law, however, against his acting in his dual capacity at the same marriage. A registrar can legally marry without the presence of a minister, but he must not go through any religious service or ceremony.

Mr. Blake thinks "That Somerset House should, in exchange for the £3 which it receives from Nonconformist ministers when registering their chapels for marriages, furnish them with a register for private use." Now, in the first place, Mr. Blake knows that Nonconformist ministers do not pay the £3 at all; it is paid out of the church funds. I should scarcely be disposed to apply such a mild term as quibbling to this statement. But what has Somerset House to do with private registers? Mr. Blake says, "Perhaps Somerset House would permit us to buy our own at the law-stationer's." He proposes entirely to separate the civil from the religious ceremony, and have two celebrations in the case of every one outside his own happy flock. Now, this is simply unintelligible. The he probably refers to our mutual brother, the Nonconformist minister and registrar, rolled into one; whom he has disposed of two or three sentences before. This, to say the least, is very careless writing, but probably thought quite good enough to dispose of Somerset House, the Registrar-General, and his army of (soldiers) registrars, about all of whom Mr. Blake makes himself rather merry.

Why should Nonconformists not be allowed to buy their own registers for private use? This cannot be a very expensive proceeding. For the trifling sum of a few shillings, a register could be bought that would serve a very large majority of the licensed places of worship for fifty years. The district in which I am one of two registrars, has about sixty registered places of worship other than Established churches; and taking about fifty of them, they will not average two marriages in the year each; and yet there are parties who would advocate the appointment of registrars for every chapel in the person of the minister who would have to make his quarterly returns to be forwarded to and carefully examined by the superintendent, and by him forwarded to Somerset House, to be bound up and carefully preserved, although very frequently marked nil.

Turning to my letter, Mr. Blake accuses me of making a personal attack and shooting at him from behind a hedge. Now, I have made no personal attack upon him. I have simply criticised his utterances, which he has made public property; and as for writing under the signature of "A Registrar," I do so simply because I have no ambition to parade myself before the public.

With regard to the appointment of registrar of marriages, about which Mr. Blake says I quibble, I have only to repeat that the Board of Guardians has nothing to do with a registrar of marriages; his name is never submitted to them, but to the Registrar-General, by the Superintendent Registrar, whose nomination is, as a matter of course, confirmed, and the appointment made.

Mr. Blake has been looking at the sign-boards, and he has seen "Registrar for the Stockport Union," which he considers settles the point, the simple fact being that the registrar's district is confounded with that of the Union. The Poor Law is applicable to the whole of England, and for that purpose the country was divided into districts called Unions. The registration and marriage laws were enacted long afterwards, and the districts into which the country had been divided were the best adapted for working the machinery connected with the Registration and Marriage Laws; but to say that therefore the two things have any necessary connection with each other, is about as pitiful logic as to say that because a minister's salary is paid out of the church funds, and the £3 for licence to marry is paid out of the same, therefore ministers pay the £3.

Mr. Blake thinks it an insufferable degradation that the "notices of marriages" should be hung up along with the printed list of paupers. Was Mr. Blake ever in a superintendent registrar's office? Superintendent registrars are almost invariably very respectable solicitors, even when their offices are on the same premises where the Poor-law Board meet. I have been in a superintendent's office scores of times, and I never yet saw a list of paupers, but have always seen notices of marriages if I cared to look at them. I hope Mr. Blake is a married man and has some children. Did it ever occur to him that it was a degradation that the registration of the birth of his child should pass through the superintendent registrar's office? I trow not. The idea of degradation is a pure invention of Mr. Blake's imagination. I don't think it is quite becoming in a minister of the Gospel to speak so scornfully even of paupers.

I am, yours respectfully,

A REGISTRAR.

CONGREGATIONALISM AND THE PEOPLE.

To the Editor of the Nonconformist and Independent.

SIR,—I agree with Mr. Ford in thinking that if my suggestion that there is a lack of spiritual power in churches as well as ministers be correct, it only makes matters worse, not better. At the same time, a remark to this effect does not dispose of my statement. Still less does it clear the way for a consideration of new measures; as though new measures, any more than new men, will avail to cope with the prevalent unbelief and evil. By all means let a number of "Peoples' Congregational Churches" be started, and if they are worked by the right men and in a right spirit, they will succeed, just as mission halls and theatre services have done before them. I believe in trying new means and methods of work, which often succeed simply because they are new, not because they are any better than the old. Indeed, the old very often represents the permanent element in the Church which must be maintained, while the new is simply the outbreak of evangelistic zeal which I trust, as long as the needs of the world demand it, will be ever found ready to devise new plans to reach the masses of the people.

The eagerness with which theatre services were taken up, with which mission halls are maintained, and with which such services as those inaugurated by Moody and Sankey were adopted through the country, show that zeal and earnestness are by no means lost among us. And now that Mr. Ford has suggested "Peoples' Congregational Churches," these, too, may be tried; but, after all, a deeper question lies behind—Have we, churches and ministers, the old power of the Christian life? Is not the grand requirement of the age

a new baptism of the Spirit of God? We are having new ecclesiastical buildings, a wider religious liberty, an array of preachers, equal in natural talent, I believe, to that produced by the Church in any age; and yet we are met by the cry that the Church is scarcely holding its own. Men are in dismay at the prospect of the coming battle with infidelity, and now we are demanding better men and new measures.

But deliverance will not come from these. "Oh, Lord, our cry is unto Thee," was the ancient prayer of the Church, and must be so again. Nothing but the "shout of the King" in our midst can nerve us for the battle. Nothing but the consecration of our hearts and lives to Christ can fill us with the power we need. But if we gain this, we gain all we want. It is the churches' weakness that is the sceptic's strength.

I am far from being an alarmist. On the contrary, I believe things are better in our churches than Mr. Ford represents. His very desire to see the Church grandly fulfilling her high destiny, leads him, I think, to under-estimate her achievements. The longing of many earnest souls for greater power in the preacher, a greater life in the Church, and a mightier influence working in the world, is in itself an angry for good; and if, instead of wasting itself, as too often it does, in mere criticism on existing men and means, it would cry to our Divine Head for a gracious baptism of His Spirit, the results would be all they would desire. If "the Lord gave the word," "great would be the company of those that published it." New men would appear, and the old men would be clothed with a new vigour, and the Church itself would renew its youth.

I trust we are catching the first gentle breathings of a Divine blessing. I think I can discern the indication of coming good; I fancy I can hear the tramp of God's great army coming for the world's blessing. At all events, my faith can rest on the Divine promise and love. Let our prayer be, "Come, Lord Jesus, come quickly," and head Thy Church and lead us forth to conquest and to victory.

I am, Sir, yours truly,

J. SCOTT JAMES.

Stratford-on-Avon, December 4, 1880.

THE WEEK OF PRAYER.

To the Editor of the Nonconformist and Independent.

SIR,—The invitation for universal and united prayer which the Evangelical Alliance has, for so many years, been permitted to send forth, has now again gone into all countries. The Council believe that their brethren everywhere will realise the call which God the Spirit is impressing upon all hearts for humiliation before Him, and earnest supplication for His gracious and mighty power to be more abundantly manifested in the salvation of sinners, and for the deliverance of His Church out of that deadly conflict with the powers of evil which assail it from all quarters.

The Council affectionately entreat all who are in sympathy to seek that preparation of heart which the Holy Spirit giveth, so that the coming Week of Prayer may be entered upon in a fervent spirit of faith and brotherly love.

The Council also hope that ministerial friends will do their utmost to extend the observance of the Week of Prayer by convening united meetings in their neighbourhoods.

The subjects for each day's intercession are annexed, and copies will be forwarded to any who apply for them.

Yours faithfully,

J. FIELD, } Secs.
A. J. ARNOLD, }

Evangelical Alliance, 7, Adam-street, Strand, W.

The following are the chief topics recommended by the Council of the Alliance:—Sunday, Jan. 2.—Sermons. "Jesus Christ the same yesterday, and to-day, and for ever."—Heb. xiii. 8. Monday, Jan. 3.—Praise and Thanksgiving for all Blessings. Tuesday, Jan. 4.—Humiliation and Confession. Wednesday, Jan. 5.—Prayer for the Church of Christ. Thursday, Jan. 6.—Prayer for the Young and their Instructors. Friday, Jan. 7.—Prayer for all Nations. Saturday, Jan. 8.—Prayer for Christian Missions. Sunday, Jan. 9.—Sermons. "Behold, I come quickly; hold fast that which thou hast, that no man take thy crown."—Rev. iii. 11. It is recommended to the conductors of meetings to allow, at suitable intervals, pauses for silent prayer, that each may supply what cannot be expressed publicly. This may be especially needed in confession and in prayers for families, and for the sick and dying. They need not exceed one minute in duration.

CHRISTMAS-DAY IN ST. GILES.

To the Editor of the Nonconformist and Independent.

SIR,—The touching misery and destitution of hundreds of poor deserving families in this crowded and poverty-stricken district is too well known to most of the inhabitants of this wealthy city and throughout the country generally to need much comment from me—suffice it to say that thousands of our poor neighbours are huddled together in the wretched courts and alleys all around us in a miserable, half-starved condition. The winter, as far as we can at present see, will be very trying to many in consequence of the scarcity of work arising from the continued depression in trade. Christmas, with all its joyous festivities, is just upon us, and I am anxious not to overlook my poor folks in St. Giles. I have decided to adopt my usual plan, and have arranged to provide a good, substantial dinner at their own homes for about 150 families who can be proved to be in every respect deserving. We also wish to give a tea and pleasant entertainment, with a distribution of oranges and nuts to the children (six or seven hundred in number), as well as to provide for our pressing winter necessities. Will your kind readers help us to cover these expenses?

Yours, sincerely,

GEO. HATTON,

Superintendent of the St. Giles Christian Mission,
12, Ampton-place, Regent-square, W.C.

P.S.—Old boots, shoes, and clothing for children and adults much needed.

HOW PETITIONS ARE GOT UP!

To the Editor of the Nonconformist and Independent.

SIR,—With reference to the imprisonment of Mr. Dale it is interesting to note in what way the petitions for his release are obtained. The following occurred under my own observation in one of the leading shops in a town in the North. Enter two Ritualistic ladies. "Is it not a shame that Mr. Dale should be in prison for conscience' sake?" Tradesman: "Yes." Ladies: "Will you sign this petition for

his release?" The petition is signed, and the ladies depart. Tradesman (to the writer of this letter): "I would sooner sign a petition for to hang him, but you see these ladies are excellent customers of mine, and if I had refused them they would never have entered my shop again." Comment is needless. I enclose my card. A. L.

CONDITION OF IRELAND.

To the Editor of the Nonconformist and Independent.

SIR,—I have travelled very frequently in Ireland, and occasionally have lived there for several months at a time. I have also bi-weekly communications from the Emerald Isle, and my correspondents keep me well posted up in Celtic affairs. I received this morning a letter from county Clare, not far from the banks of the Shannon, and not one hundred miles from the city of Limerick. My correspondent is neither craven nor coward. The writer says, "Of course, you read all about us here in this time of terror. Why, now, every scoundrel is taking advantage of the nervousness of the people, and 'tis unsafe to walk the roads around us, or even to open your door to answer a knock. The K—s are afraid to venture into town in the evening. The country is really in a fearful state. I never was afraid before this. In sober reality, things look very dark." The leprosy, also, I imagine from my correspondent's letter, is tainting the kitchen authorities.

In November last year I was travelling from Waterford to Limerick, and when the train stopped at Clonmel, three farmers came into the same compartment as myself. I entered into a friendly conversation with them about the price of stock, butter, and other articles, and they said, "Prices to-day in Clonmel market are very low." We then talked thoughtfully, as is my wont, about the state of the country. One farmer had apparently taken a thimbleful too much of Celtic fire-water; but the others were sober, and talked intelligently about politics and trade. Religious matters I did not moot. I asked, "What is your remedy for the present condition of things?" The prompt reply was, "Shooting the landlords." I asked, "What do you mean by 'shooting'?" "Putting cold lead into them," was the immediate response. I naturally asked, "What do you think God will say to you for shooting landlords in that style?" "Oh," said one, "as to that, we don't think very much about God in such matters about here." I naturally attempted to prove to them that such principles and practices were a violation of all equity and liberty; but though I silenced my agricultural friends, I fear I did not convince them. These men were well dressed, well spoken, and not of the peasant class. Their farms, if I remember, were about one hundred acres each. Nor was their talk bravado or bluster. I asked them if their opinions were endorsed by many of their neighbours. They hesitated in replying to this question and said, "We can't tell you how many think as we do." They left the train at Limerick Junction.

As a minister of the Gospel and a Congregationalist, will you kindly allow me to add, I sincerely and earnestly hope that English Independents will not allow the Congregational churches in Ireland to become weary or weak for lack of funds? I am not one of those ardent spirits who imagine that Congregationalism was brought down direct from Heaven by the very same angel who announced the advent of the Redeemer to the shepherds near Bethlehem; nor that the heavenly host chant their melody again principally over brotherhoods of Independents. But though Congregational churches—great or small—do not necessarily remind us of "Paradise Regained," yet to what I may call the central thought of Independency we ought to be truly loyal, and I fearlessly maintain—against many if not all comers—that the principles embodied in most of our Independent Churches are as necessary for the Celt as for the Saxon, especially since the disestablishment of the Prelatic Church once dominant in the Island of Saints.

Very faithfully yours,
Egham Hill, Surrey, Nov. 27, 1880.

H. C.

NOTES FROM VICTORIA.

[FROM OUR OWN CORRESPONDENT.]

MELBOURNE, 1st October, 1880.

As I write, Melbourne is *en fête*. The thunder of artillery, the waving of flags, and the tramp of eager thousands proclaim the opening of the Melbourne International Exhibition of 1880. Concerning the extent of this undertaking I gave you a little information in my last. Suffice it now to say that with all the pomp and ceremony our little community could muster, the affair has to-day been opened. The associated trades play a prominent part in the social and political life of our community, and were largely represented in the procession of to-day. It may not be generally known to your readers that the working men of Victoria have established what is called the eight-hours system, that is to say, the recognition of eight hours as the limit of a standard working day. It would be a blessing to many if some of the advantages of this system were transferred to shopkeepers and their employes. The "eight hours banner" which notifies the boon which the workmen have secured for themselves, and the separate banners of the various trade associations were conspicuous objects along the line of march. Add volunteers, firemen, soldiers, men-of-war-men, consuls and other dignities, and, as a crowning grace, the Duke of Manchester and the Marquis of Normandy, and you get an idea of how much magnificence we are able to provide on a State occasion. The splendid success of our £2,000,000 loan, the news of which is published this morning, has added a special zest to the pleasures of to-day; though, truth to say, Victorians never show any lack of spirit in holiday making. The statement concerning the English, that "they take their pleasure sadly," in no way applies to us in this part of the world. Notwithstanding that the revenue is declared to be insufficient to meet the demands upon it; that "retrenchment" is the cry in Parliament; that civil servants are being dismissed, and further reductions spoken of; notwithstanding, moreover, this affair will cost us not less than a quarter of a million, all of it borrowed money, Victoria enters on the festivities of to-day with as much gaiety of demeanour as if things were all the reverse of what I have stated. It is a fact, however, that many sober people are asking themselves to-day concerning the bill that has to be paid, and where the money is to come from.

Turning from national to denominational matters I have to chronicle the welcome to Mr. Hebditch, which took place on Thursday 16th September. The welcome, though not so effusive as that to Mr. Jones, was in better taste, and hearty

enough. Although Mr. Hebditch assured his audience that his preaching was very different from Thomas Jones's, the "orthodox" party will probably receive his utterances with greater favour. It is not expected that the miscellaneous crowd who came from the ends of the earth to hear the unique Welsh preacher will now be found at Collins-street. Mr. Hebditch has produced a very pleasant impression upon those who have come in personal contact with him; and he will have the sympathy of all Christian people in the effort he is making for the restoration of his son's health.

Literature.

PERSONAL LIFE OF DR. LIVINGSTONE.*

DR. BLAIKIE has executed with good taste, and not a little literary skill, a task which from one point of view seems very easy, and from another very difficult. The facts of Dr. Livingstone's heroic life have been so often recited, and the traits of his character so often enlarged upon that little or no room seems to be left for novelty, if even for freshness, in such a personal memoir as this. Dr. Livingstone himself gave us a kind of preface to one of his volumes of travel, a remarkably skilful and condensed account of his earlier life. By a few touches he made us realise the conditions amid which, as a boy, he was brought up in Blantyre, as well as the "inevitable inheritances" (in his case happily of the purest and most benignant kind) which go, as the phrenologists say, to lay the foundations of temperament and character. This, together with the most salient points in his later volumes, constitute a full and reliable memoir, sufficient for the purposes of those who have the power and the leisure to study such a mind and character for themselves. Unfortunately, however, only a small percentage of readers could thus go direct to such sources and reconstruct a picture independently. The family of Dr. Livingstone, therefore, did right in resolving to present to the world something which should gather into one these scattered fragments of self-portraiture, emphasised and aided by extracts from private letters and journals. It was due to Dr. Livingstone's memory that this should be done. In Dr. Blaikie they have found a careful, conscientious, and well-equipped biographer, who, if he sometimes lacks strength and incisive decision of touch, which is now-a-days regarded as a *sine qua non* in biography, does much to make up for lack of these qualities by grace and tasteful self-restraint. If he does not deeply move us, he is always neat and readable; if he is never very brilliant, he is never dull; if he does not essay the dramatic-picturesque in dealing with subjects that pre-eminently tempt to it, he never lapses into looseness and "fine writing;" if he does not make us realise any new quality or combination of qualities, in the great discoverer and missionary, he certainly deepens our respect and reverence for him in view of the moral and spiritual forces which penetrated and informed all, and bound into kindly harmony, traits that now and then seemed to be somewhat inconsistent with each other. With the mass of material before him, nothing could be easier for a veteran like Dr. Blaikie than to make an attractive and readable book, nothing more difficult than to give such a new rendering as would suffice to set the new biography in the ranks of those which may be said to reveal as well as to record. Dr. Blaikie, sooth to say, is no *revealer*: he takes up the little sketches which in one form or other lay ready to his hand; and he fills in a line here and a line there, and with his eye intent on his original, patiently paints us a full length portrait, never forgetting the minor details, which suggest to us how his subject came to be what he was, and how early influences decisively trace and justify themselves in his after-career. Never, perhaps, in biography was the law of self-help more strikingly illustrated, and shown to be compatible with the highest aspirations than in this one; never, perhaps, were disadvantages so decisively shown to be so susceptible of transformation into positive aids. Dr. Blaikie would deserve credit and praise were it for nothing but the way in which he has enforced this. It is like an undercurrent in the volume. Taken by itself and put forward as a mere general statement, nothing could be more evident, or, indeed, more commonplace. Dr. Blaikie's merit lies in the way in which he has grouped his illustrations of it, so that this volume is valuable not only for what it adds to the facts concerning Dr. Livingstone, and derived from correspondence and diaries, but also for the mode in which the moving and informing moral elements are signalled and exhibited in their results. Mr. Carlyle, in one of his finest apostrophes, declared of Robert Burns' father that the great poet was "the outcome of him and of many generations such as him." In a yet more special sense

* The Personal Life of Dr. Livingstone, LL.D., D.C.L. chiefly from unpublished Journals and Correspondence in possession of his Family. By W. G. Blaikie, D.D., LL.D., with Portrait and Map. John Murray.

may it be said that Livingstone was the outcome of many obscure generations. Much went to his making. He drew from the far past the decision and the disregard of danger as well as the caution and the persistence which so admirably tempered the Celtic elements in him. For, great as is the weight generally laid in the Saxon-like elements in Dr. Livingstone, he owed much to what he inherited of the milder Celtic nature. Mr. Matthew Arnold, it will be remembered, traced to the Celtic spirit the power of apprehending, through fineness of sympathy, the thoughts and feelings, even the vague and unuttered sentiments of other peoples, which it was so difficult for the Saxon, in his bluff, self-assertive persistency to do; and in Dr. Livingstone's large and loving sympathy and consideration, his mild and gentle tolerance and his winning presence, by which he won the hearts of these African peoples where others were only likely to have offended and alienated them, we see the outcome—the blessed outcome, we had almost said—of the Celtic blood. In this point of view we feel that the elements kindly mingled in him to produce a man, in a special sense, providentially fitted, if we may say so, for the great work he had to do. For Providence, after all, does the great work inside a man first, and, this being so, he becomes, as it were, the agent of Providence in his own person. Dr. Blaikie speaks often of the Providence which seemed to prepare the way for Livingstone. He dwells on his presence of mind, fostered by the circumstances and the trials of his youth; of his complete independence of luxuries, and capacity to live on less than ordinary allowance of food; of his power of abstracting his mind from all noise and disturbance around him—a habit first learned at the spinning machine, when he read a book in the odd unoccupied moments. We are even inclined to believe that he owed much to his total failure as a preacher—connected with which we have here a somewhat laughable anecdote—for this left him freer at an early period to concentrate his mind on points of more practical education in view of his great work. We follow him from Kuruman to Kolobeng, gradually extending his researches, always with the view of carrying forward the mission work (for with him always "the end of the geographical feat was the beginning of the missionary enterprise"), crossing in his wise company the great continent from east to west; and again we follow him along the Zambesi, and later on these journeys in the Manyema country, and in that last most memorable enterprise, in which he lost his life; and always with the fullest conviction of his wisdom and the greatness and ripeness of his character. Dr. Blaikie has made this mental companionship more fully possible than it was before, and certainly deserves our cordial thanks for having done so. To read this memoir is not only to know Livingstone better, it is to be with him; for by aid of extracts from his letters and diaries, we are admitted into the recesses of his heart and mind. A kind of shy reserve was one of his characteristics; he never liked to say more than he felt, and was jealous of communicating more to the public than was felt to be judicious. Often his public references to private matters appear reserved and cold. Letters given here to his wife and children show conclusively how warm were his affections, how constantly present they were with him, and how the thought of them nerved, and braced, and encouraged him in the midst of the most trying and untoward circumstances in which he was placed. In justice to the memoir and its writer, we feel we cannot do better than cull a few extracts from the volume, more especially illustrative of the points we have more expressly dwelt upon. Dr. Blaikie thus describes Livingstone's early boyhood, and gives us a very characteristic incident:—

David Livingstone's birthday was the 19th March, 1813. Of his early boyhood there is little to say, except that he was a favourite at home. The children's games were merrier when he was among them, and the fireside brighter. He contributed constantly to the happiness of the family. Anything of interest that happened to him he was always ready to tell them. The habit was kept up in after years. When he went to study in Glasgow, returning on the Saturday evenings, he would take his place at the fireside and tell them all that had occurred during the week, thus sharing his life with them. His sisters still remember how they longed for these Saturday evenings. At the village school he received his early education. He seems from his earliest childhood to have been of a calm, self-reliant nature. It was his father's habit to lock the door at dusk, by which time all the children were expected to be in the house. One evening David had infringed this rule, and when he reached the door it was barred. He made no cry nor disturbance, but having procured a piece of bread, sat down contentedly to pass the night on the doorstep. There, on looking out, his mother found him. It was an early application of the rule which did him much service in later days, to make the best of the least pleasant situations. But no one could yet have thought how the rule was to be afterwards applied. Looking back to this period, Livingstone might have said in the words of the old Scotch ballad:—

"O, little knew my mother,
The day she cradled me,
The lands that I should wander o'er,
The death that I should see."

At the age of nine he got a New Testament from his Sunday-school teacher for repeating the 119th Psalm on two successive evenings with only five errors, a proof that perseverance was bred in his very bone.

The complete self-denial of his Glasgow college life can be judged by the following passage:—

If we had a note of his housekeeping in his Glasgow lodging, we should wonder less at his ability to live on the fare to which he was often reduced in Africa. But the importance of the medical qualification had taken a firm hold of his mind, and he persevered in spite of difficulties. Though it was never his lot to exercise the healing art in China, his medical training was of the highest use in Africa, and it developed wonderfully his strong scientific turn.

It was in the winter of 1836-37, that he spent his first session in Glasgow. Furnished by a friend with a list of lodgings, Livingstone and his father set out from Blantyre one wintry day, while the snow was on the ground, and walked to Glasgow. The lodgings were all too expensive. All day they searched for a cheaper apartment, and at last in Rotten-row they found an apartment at two shillings a week. Next evening David wrote to his friend that he had entered in the various classes, and spent twelve pounds in fees; that he felt very lonely after his father left, but would put "a stout heart to a stey brae," and "either mak' a spurne or spoil a horn." At Rotten-row he soon found that his landlady held rather communistic views in regard to his tea and sugar; so another search had to be made, and this time he found a room in the High-street, where he was very comfortable, at half-a-crown a week.

At the close of the session in April, he returned to Blantyre and resumed work at the mill. He was unable to save quite enough for his second session, and found it necessary to borrow a little from his elder brother.

The following pleasantly indicates one element in the secret of his success with the African peoples:—

From the very first, his genial address, simple and fearless manner, and transparent kindness formed a spell which rarely failed. He had great faith in the power of humour. He was never afraid of a man who had a hearty laugh. By a playful way of dealing with the people, he made them feel at ease with him, and afterwards he could be solemn enough when the occasion required. His medical knowledge helped him greatly; but for permanent influence all would have been in vain if he had not uniformly observed the rules of justice, good feeling, and good manners. Often he would say that the true road to influence was patient continuance in well-doing. It is remarkable that, from the very first, he should have seen the charm of that method which he employed so successfully to the end.

In the course of his journey Livingstone was within ten days of Lake 'Ngami, the lake of which he had heard at the Cape, and which he actually discovered in 1849; and he might have discovered it now, had discovery alone been his object.

The next extract gives a very attractive glimpse of him when at home in 1857, and engaged in writing his great book:—

In writing his book he sometimes worked in the house of a friend, but generally in a London or suburban lodging, often with his children about him, and all their noise: for, as in the Blantyre mill, he could abstract his attention from sounds of whatever kind, and go on calmly with his work. Busy though he was, this must have been one of the happiest of his life. Some of his children still remember his walks and romps with them in the Barnet-woods, near which they lived part of the time—how he would suddenly plunge into the ferny thicket, and set them looking for him, as people looked for him afterwards when he disappeared in Africa, coming out all at once at some unexpected corner of the thicket. One of his greatest troubles was the penny post. People used to ask him the most frivolous questions. At first he struggled to answer them, but in a few weeks he had to give this up in despair. The simplicity of his heart is seen in the childlike joy with which he welcomes the early products of the spring.

Perhaps, however, the following expresses a trait of character equally attractive and admirable, as showing his concern for his own class—for, as Dr. Blaikie well points out, he never sought in any way to separate himself from the class amongst whom he had been brought up, nor was solicitous of titles or anything that would have identified him with better classes:—

I am thinking of giving, or trying to give, a lecture by invitation at the Athenæum. I am offered thirty guineas, and as my old friends the cotton-spinners have invited me to meet them, I think of handing the sum, whatever it may be, to them, or rather letting them take it and fit up a room as a coffee-room on the plan of the French cafés, where men, women, and children, may go, instead of to whisky shops. There are coffee-houses already, but I don't think there are any where they can laugh and talk, and read papers just as they please. The sort I contemplate would suit poor young fellows who cannot have a comfortable fire at home. I have seen men dragged into drinking ways from having no comfort at home, and women also drawn to the dram-shop from the same cause. Don't you think something could be done by setting the persons I mention to do something for themselves?

The following, which makes some record of his remarkable travels in 1869 in the Manyema country, conveys some sense of his grand endurance, and the support that he derived from a humble and sincere Christian belief:—

He was by no means unaware that death might be in the cup. But, fortified as he was by an unalterable conviction that he was in the line of duty, the thought of death had no influence to turn him either to the right hand or to the left. For the first three years he had had a strong presentiment that he would fall. But it had passed away as he came near the end, and now he prayed God that when he retired, it might be to his native home.

Probably, no human being was ever in circumstances parallel to those in which Livingstone now stood. Years had passed since he had heard from home. The sound of his mother tongue came to him only in the broken sentences of Chuma or Susi or his other attendants, or in the echoes of his own voice as he poured it out in prayer, or in some cry of

home-sickness that could not be kept in. In long pain and sickness, there had been neither wife nor child nor brother to cheer him with sympathy, or lighten his dull hut with a smile. He had been baffled and tantalised beyond description in his efforts to complete the little bit of exploration which was yet necessary to finish his task. His soul was vexed for the frightful exhibitions of wickedness around him, where "man to man," instead of brothers, were worse than wolves and tigers to each other. During all his past life, he had been sowing his seed weeping; but so far was he from bringing back his sheaves rejoicing, that the longer he lived the more cause there seemed for his tears. He had not yet seen the travail of his soul. In opening Africa he had seemed to open it for brutal slave-traders, and in the only instance in which he had yet brought to it the feet of men "beautiful upon the mountains, publishing peace," disaster had befallen, and an incompetent leader had broken up the enterprise. Yet, apart from his sense of duty, there was no necessity for his remaining there. He was offering himself a freewill offering, a living sacrifice. What could have sustained his heart, and kept him firm to his purpose in such a wilderness of desolation?

"I read the whole Bible through four times whilst I was in Manyema." So he wrote in his Diary, not at the time, but the year after, on the 3rd October, 1871.

In the last extracts we shall give, we have, in the briefest summary, the results of Dr. Livingstone's travels and researches:—

Livingstone himself travelled twenty-nine thousand miles in Africa, and added to the known part of the globe about a million square miles. He discovered lakes 'Ngami, Shirwa, Nyassa, Moero, Bangweolo; the upper Zambesi, and many other rivers; made known the wonderful Victoria Falls; also the high ridges flanking the depressed basin of the Central Plateau; he was the first European to traverse the whole length of Lake Tanganyika, and to give it its true orientation; he traversed in much pain and sorrow the vast watershed near Lake Bangweolo, and, through no fault of his own, just missed the information that would have set at rest all his surmises about the sources of the Nile. His discoveries were never mere happy guesses or vague descriptions from the accounts of natives; each spot was determined with the utmost precision, though at the time his head might be giddy from fever, or his body tormented with pain. He strove after an accurate notion of the form and structure of the continent; investigated its geology, hydrography, botany, and zoology; and grappled with the two great enemies of man and beast that prey on it—fever and tsetse. Yet all these were matters apart from the great business of his life.

WALLACE'S ISLAND LIFE.*

MR. DARWIN'S name is so exclusively linked with the theory of natural selection as the explanation of the cause and process of variations in species that the share of honour due to Mr. Wallace as having, while in the Malay Archipelago, independently worked out that theory is commonly overlooked. His self-effacement, in these days of much contemptible squabbling over "seniority of discovery" among savans, makes it the more needful to remind our readers what manner of man has given us this delightful and important book, for at a meeting of the Linnean Society in 1858, when the origin of species was under discussion, it was from both Mr. Darwin and Mr. Wallace that papers were read. The identical conclusion at which the one working here and the other in the East arrived suggests a somewhat analogous instance in astronomical discovery, when Professor Adams in England, and M. Leverrier in France, by independent calculations in explanation of the perturbations of Uranus, determined the place in the heavens where the disturbing body, the planet Neptune, would be found. Since the issue of this "Origin of Species," Mr. Wallace has been unwearily in the collection of further evidences in support of the theory advanced therein, and more especially in the direction of solving the problem of the distribution of plants and animals over the earth's surface. Of that subject he is confessedly a master. Four years ago he published an elaborate and highly technical book on "The Geographical Distribution of Animals," and it is to that work that "Island Life," although complete in itself, is supplemental. It is, indeed, more than that; for although lesser in bulk, "Island Life" covers a wider field, as the latter part of its title indicates.

The first part of the work treats of the phenomena, laws and causes of the dispersion of plants and animals, and the second part applies the general principles of distribution in explanation of existing plants and animals in islands, both oceanic—i.e., of volcanic or coralline formation, and continental—i.e., once joined to the mainland. As Mr. Wallace remarks:—

Islands possess many advantages for the study of the laws and phenomena of distribution. As compared with continents they have a restricted area and definite boundaries, and in most cases their geographical and biological limits coincide. The number of species and of genera they contain is always much smaller than in the case of continents, and their peculiar species and groups are usually well defined and strictly limited in range. Again, their relations with other lands are often direct and simple, and even when more complex are far easier to comprehend than those of continents.

It is clear, without quoting further, that any key to interpret the facts of distribution (for we assume that no intelligent person now believes that each

* Island Life; or, the Phenomena and Causes of Insular Faunas and Floras, including a Revision and Attempted Solution of the Problem of Geographical Climates. By Alfred Russel Wallace. Macmillan and Co.

species was created where it is now found) must be looked for in a complex set of causes, as—e.g., the tendency of all organisms to increase in numbers, and occupy a wider area; the laws of evolution and extinction which determine the rise and decline of groups of organisms, these being "biological;" the geographical changes which at times isolate a whole fauna and flora, at other times lead to their dispersal and intermixture with adjacent faunas and floras, which changes are determined by the relative permanence or otherwise of land and water, and the variations in climate consequent thereon—these being "physical." The earlier chapters of "Island Life" are, as may be expected, somewhat polemical, for Mr. Wallace contends for the abiding outline (local changes, of course, admitted) of continents and oceans, and is not "sound" on the periodicity of ice epochs and the deep-sea formation of chalk deposits which stretch from Ireland to Central Asia. How far the presence of glacial periods depended on the altitude of the Polar continent rather than on the shifting of the earth's axis and the high eccentricity of her orbit we must leave Mr. Wallace to settle with his doughty foes, Dr. Croll and Professor Ramsay. In regard to the permanent position of the great oceans and land-areas throughout geological time and the shallow-water origin of chalk,* it is open to remark that he in the one case, demolishes the "Lemuria," without which, according to evolutionist theories, the geographical distribution of the Negro race (who are no sailors) is inexplicable; and in the other is opposed by eminent biologists in their conclusions that the globigerinae-ooze of the mid-Atlantic and the fossils of our chalk are substantially the same. Moreover, a rock which in places exceeds a thousand feet in thickness, and is composed of the skeletons of animalcules, the one-hundredth of an inch in diameter, can scarcely be called "a comparatively shallow-water deposit." It is, however, to the second part of the book that most readers of it will turn with interest, and remain enchanted with delight.

In further proof of the general permanence of sea and land boundaries, Mr. Wallace exhibits the correspondence between the zoological regions and old geographical divisions, and whets our appetite for answer to his main question by exhibiting it in three striking contrasts. Why, he asks, should the birds familiar to Britain be found in Japan, 13,000 miles away, and with countries most unlike either islands intervening? Why should New Zealand have in its animals nothing in common with Australia, from which a bare 1,300 miles divides it, and with which we should *prima facie* assume former physical connection? Here we may quote from Mr. Wallace relative to another curious phenomenon. "In the Malay Archipelago there are two islands, named Bali and Lombok, each about as large as Corsica, and separated by a strait only fifteen miles wide at its narrowest part, yet these islands differ far more from each other in their birds and quadrupeds than do England and Japan."

Are these similarities and unlikenesses lawless and accidental, or capable of a scientific interpretation—in other words, referable to ascertainable and abiding causes? Let those who hesitate as to choice of reasons read the second part of "Island Life." In isolated oceanic islands, Mr. Wallace shows how the animals and plants found on them are just of the hap-hazard kinds to be expected in places so remote from the great routes of distribution. They have no land mammals; only birds and insects borne by the storm or carried on drifting wood and other flotsam of the deep, waifs and strays from continents on either hand; as in the Azores, where the fauna has both a European and American character. In continental islands we find the fauna and flora on the whole like that of the continent with which they were formerly in connection, the variety depending mainly on the time that has elapsed since the separation, or as in the case of Borneo and Java, which, as islands, may not be more ancient than Britain, or their larger area, greater distance from the mainland, and the richness of equatorial fauna and flora.

We hope that the perusal of this valuable book, the tone and style of which leave nothing to be desired, will, in the author's words, imbue the reader with the conviction, that ever presses upon himself, of the complete interdependence of organic and inorganic nature.

Not only (he says) does the marvellous structure of each organism being involve the whole past history of the earth, but such apparently unimportant facts as the presence of certain types of plants or animals in one island rather than in another are now shown to be dependent on the long series of past geological changes, on those marvellous astronomical revolutions which cause a periodic variation of terrestrial climates, on the apparently fortuitous action of storms and currents in the conveyance of germs, and on the endlessly varied actions and reactions of organised beings on each other.

* Mr. Wallace does not allow for the wide and slow subsidence of land now submerged, as, e.g., indicated by encircling coral reefs and atolls, or reefs surrounding a lagoon, the arguments in support of which the reader will find summarised in Professor Huxley's *Critiques and Addresses*, "Art, Coral, and Coral Reefs."

A TALMUDIC MISCELLANY.*

A VALUABLE and deeply-interesting addition has just been made to the Oriental Series published by Messrs. Trübner and Co., which some of our readers will remember, has for its object, to collect, as far as possible, all extant information and research upon the history, religions, languages, literature, &c., of ancient India, China, and the East in general. The book to which we refer is "A Talmudic Miscellany," which contains a thousand-and-one extracts from the Talmud, the Midrashim, and the Kabbalah, compiled and translated by Mr. Paul Isaac Hershon. Canon Farrar writes a preface to the work, in which he mentions as a main reason for consenting to the request of the publishers and translator that he should do so, his own deep sense of the importance of making the Talmud more widely known. The Canon holds that the prevalent ignorance in regard to it amongst English readers, laid them open to "the misleading and utterly untenable notions about the Talmud, and the glowing wisdom and exquisite morality by which it was supposed to be pervaded, into which they were betrayed by the learned enthusiasm of the late Dr. Deutsch," in his celebrated article in the *Quarterly Review*. Canon Farrar is not at all sparing in the language which he uses concerning this remarkable book, or collection of books. He holds that the goodness which it contains—its wisdom, purity, and truth—are out of all proportion to that which is utterly valueless. He even goes so far as to say, that it would be impossible to find less wisdom and truth mixed up with a larger bulk of that which is unworthy, reprehensible, and useless, in any other national literature. He reminds us, that the Talmud, as a whole, has never yet been translated into any other language from the original Hebrew. It has been proposed to do so, and attempts have been made in this direction, but the encouragement has never been adequate to the necessity. At the present time some French scholars have issued some important translations in their own language. Dr. Farrar says:—"It seems probable that these strange and venerable tomes, so long buried in the most difficult style of a dead language, will for the first time appear as a whole in a modern dress. It is greatly to be hoped that sufficient purchasers may be found to render possible the heroic effort which these scholars have undertaken."

We think the worthy Canon shows very clearly that two important results would flow from rendering the whole Talmud accessible to modern readers. "A large number of sensible and thoughtful Jews cherish the notion that the Talmud possesses qualities of an extraordinary excellence, entitling it to hold its place beside the sacred Scriptures. If they could read it easily, a process of disenchantment would ensue, and the Scriptures would maintain a position immeasurably above that of this book." He also points out that students of Holy Scripture would find many side-lights for the interpretation of both the Old and the New Testaments, if they could become familiar with a translation of the Talmud. "Not only does the Talmud," he says, "furnish many most interesting illustrations of the thoughts and words of the Apostles; but there are cases in which the key to the solution of difficulties, and the true interpretation of phrases and expressions, can only be found in these records of the Rabbinic schools. For the greatest of the apostles had been trained from childhood in this Hebrew law, and even those Twelve, who were despised by the hierarchy as 'simple and unlearned,' were in some measure familiar with it, because even in the days of Christ the views of those elder Rabbis which are enshrined in the Mishna and Gemara, had passed into the common atmosphere of Jewish thought."

Mr. Hershon, the compiler and translator of this book, has had a lifelong familiarity with Talmudic literature; and we are told, on Dr. Farrar's authority, that the adequacy of his versions, no less than the extent of his knowledge, has been admitted not only by scholars so eminent as Dr. Delitzsch, but also by the free admission of Jewish critics. Notes are introduced into the text, simply for the purpose of elucidating the meaning. The specimens which are given are selected upon a principle which is in no sense arbitrary or partial, but is suggested by a discovery made by Mr. Hershon some years ago, to which he refers in the following words:—

The plan of the work, according to which the quotations are sorted and grouped agreeably to the prominence in them of particular numbers, on which special stress is laid, was suggested to me years ago when I was engaged in a different enterprise. I had published a work on the Talmud in Hebrew, entitled "Genesis according to the Talmud," and was engaged on a second in continuation, to be entitled "Exodus according to the Talmud," since completed in MS., when, *apropos* to the text (Exodus xxiii. 23), "the number of thy days I will fulfil," I was led to remark, which

* A Talmudic Miscellany; or, a Thousand-and-One Extracts from the Talmud, the Midrashim, and the Kabbalah. Compiled and Translated by Paul Isaac Hershon. Trübner and Co.

I did in a note, what a prominent part numerical quantities played in Talmudic estimates; and I collected there and then 350 quotations from the Babylonian Talmud all bearing on numbers, which I thereupon proceeded to arrange in proper order. When on the continent, about four years ago, I took the opportunity of showing the Hebrew MS. referred to to several scholars, and of calling especial attention to the note in question. All were struck with the literary discovery I had made as a literary curiosity, and Dr. Delitzsch of Leipzig, in particular, was pleased to say he even admired it. He asked me how I had managed to collect so many quotations to the point, and I replied by producing a MS. I had prepared by way of key to the Talmud. Encouraged by his approving criticism, I set myself, on my return, in the course of my Talmudic labours, to extend my researches in the direction indicated, and the result was the expansion of my note into a body of more than 1,600 quotations, enough to occupy a volume. Hence the present venture, and the peculiar arrangement adopted.

Mr. Hershon has been assisted in his work by an English scholar, who entered into his project with enthusiasm, and gave him his gratuitous aid, standing by him and helping him in every way until the last. This gentleman, Mr. W. R. Brown, has contributed a valuable Introduction to the work, the more valuable because of its brevity. This volume may be warmly commended for its interesting, simple, unencumbered, and attractive character. Dealing, as it does, with a matter upon which erudite scholars have alone ventured to express an opinion, it introduces the reader to the Talmud in a manner which at once puts him into easy possession of a fair specimen of its contents.

Mr. Brown, in the Introduction, furnishes a brief account of what the Talmud is, how it is divided, and of what it treats. The following short paragraph indicates very succinctly what the Talmud is:—

The Talmud is a vast irregular repertory of Rabbinical reflections, discussions, and animalversions on a myriad of topics treated of or touched on in Holy Writ; a treasury, in chaotic arrangement, of Jewish lore, scientific, legal, and legendary; a great store-house of extra-biblical, yet biblically referable, Jewish speculation, fancy, and faith. Taking the Old Testament Scriptures as a Divinely inspired text-book of knowledge and learning, the Talmud claims to be a commentary on these of co-ordinate rank with the texts and the orthodox expositor of their meaning, bearing, and force.

Having shown that there are two Talmuds—the Palestinian and the Babylonian—Mr. Brown says that the latter is four times the size of the former. His account of the Talmud Babli, or Babylonian Talmud, is given in the following words:—

It is in itself a library of some threescore and ten treatises, so to speak, bound in a dozen volumes. It is a sort of commonplace-book, recording a thousand and one years of Rabbinical thought and wit, with folk-lore and gossip, often quaintly expressed in the allegorical forms of Oriental fancy. There are worthies in it to grace every day in the calendar, and sayings ascribed to some of them enough to invest with a certain halo of immortality their otherwise unnoted names. Here is the mother-stuff of Judaism, the fountain-head of its inspirations, the key to its philosophy and forms of thinking, the fire that burns on its altars, and the vestal flame that lights up and cheers its far-scattered hearths. Nay, the "traditions of the elders," which are here sacredly enshrined, impart to the pile, in the regard of the pious Jew, somewhat of the sanctity of a temple, and a feeling as if not the high priest only, but the whole race were thereby admitted within the precincts of the Holy of Holies itself. For here, within a veil which no profane person can penetrate, he is privileged, he thinks, to be admitted to a knowledge of the secrets of wisdom, and a familiar acquaintance with the oracles of the Most High; here is the law for the man of thought and the man of action, the law of the household and the law of the State, directions for the health of the body, the attainment of wise knowledge, the conquest of virtue, and the conduct of life.

As we have said, the Introduction is brief. We are, therefore, soon brought into direct contact with the Talmud itself; and of course it is not long before we meet with sentences which intelligent and religious men cannot help appreciating. It is unquestionably the aim of not a few scholars, and of a still larger number of intelligent and thoughtful men nowadays, to show that Divine Wisdom has found a home in the sacred literature of all lands and peoples. The object which these men are seeking to attain, would be marked by no objectionable features, were there not also an open or a covert purpose to damage the representation of the Scriptures of the Old and New Testaments. We are convinced, however, that the more the sacred books of the world are compared with those ancient Scriptures, the higher will the reputation of those Scriptures become. We have, therefore, the utmost confidence in commending this collection of Talmudic extracts to the careful perusal of our readers.

Bunhill-fields Burial Ground.—An interesting memorial of this graveyard, so full of interest to Non-conformists as the resting-place of the mortal remains of some of those heroes who bore the brunt of the battle in the long struggle for religious freedom, has been published by Mr. John H. Webber, of 70, Finsbury-pavement, London. In a lithographic sheet we have at one view representation of the monuments and tombstones erected over the graves of John Bunyan, members of the Cromwell family, Dr. John Owen, Dr. Thomas Gill, Dr. Thomas Goodwin, Dr. Isaac Watts, Dr. John Rippon, Rev. Thomas Bradbury, Fowell Buxton, Lady Ann Agnes Erskine, Mrs. Susannah Wesley, &c. The publication is dedicated by permission to Samuel Morley, Esq., M.P.

CHRISTMAS BOOKS.—III.

MESSRS. MARCUS WARD and Co. have furnished a very admirable presentation volume in *Tasmanian Friends and Foes*, which is as full of interest and instruction as it is fresh and beautifully got up. In the form of a story, Mrs. Meredith has woven together in the most effective way, the results of some five and thirty years' residence in that remarkable country, which is so full of wonders alike in its fauna and flora and in its fish. We have read the book with the greatest relish, fully appreciating the manner in which the author manages to arrange and to group her facts, seldom allowing the facts to weigh too heavily on the narrative, and never again forgetting that she has pledged herself to be something more than a story-teller. The fine view of humanity, also, which is present throughout, makes the work all the more suitable as a gift to young people, for whom, we presume, it is chiefly intended, though suitable for readers of all ages. We could have wished to have found space to present more specimens of the book; but a passage from the preface on one point must suffice—a passage whose point is strengthened and enforced by a good deal in the body of the book—especially by the "Story of Joey, the Kangaroo." Mrs. Meredith writes:—

Since writing the chapters on our native animals, I have, for the first time, read the following observations upon them in the article "Marsupials," in "Chambers' Encyclopedia," vol. vi. p. 342, "In accordance with this condition of brain, these animals are all characterised by a low degree of intelligence, and are said (when in captivity) not to manifest any sign of recognition of their feeders."

Whilst regretting that so unjustifiable opinions should be held by men of science, I am fain to rejoice over those pages of my unpretending book, which, I think, will supply evidence that the engaging and affectionate animals whose brief memoirs they contain were far from deficient in intelligence. The gentle usage and freedom they enjoyed with us would very probably be more favourable to the manifestations of sense and attachment, than the dreary lives they would pass in large zoological collections, where the bestowal of the daily dole of food might be all the kindly notice they would receive. The young brush kangaroo, of which the longest account is given, showed most decided knowledge of, and preference for, certain individuals. In a morning, before his breakfast of bread and milk was given to him, he would follow me or the parlour-maid from place to place until we fed him; but he only so followed us because no one else was in the habit of feeding him at that hour. In the garden he hopped round and round in merry races with our sons (then children), seemingly as fond of the fun as they were, or with his little fore-paws took hold of one of my husband's hands or mine, licking them fondly, and evidently liking to pace the walks with us in our sedate manner; but at the sound of an opening gate he would quickly and warily rear himself erect and glance round, with his ever-alert and mobile ears intently listening, and if an unfamiliar step approached, he invariably took flight, leaping away at racing speed among the shrubs. Here surely was evidence of clear discrimination. My tame bandicoots, which used to run up like great mice into the folds of my dress, or creep intomy sleeves, never attempted any such familiarities with any other person; and the one who died would cry uneasily if any hand but my own touched it after it became sick. A great forest-kangaroo which long ago belonged to the wife of one of Mr. Meredith's servants, always accompanied her everywhere as a faithful dog would do, but never followed any one else; and the wombat attached itself to particular persons with touching fidelity.

Let any person read after this the chapters referred to, and we are sure it will be felt that science, in its dogmatism about the capabilities of certain animals, on the ground of brain-structure, is often far too self-assured and allows too little for special influences. It is the old story, affection; its mysteries cannot be brought within the limits that science would lay down, and undoubted facts are frequently against these. One great advantage this book has over many of its class—that the scientific references have been carefully revised by distinguished naturalists, while the wood engravings have been executed under careful supervision, as well as the coloured engravings (of the most *outré* specimens).

A very different kind of book, though well suited also for the purposes of presentation, is Mr. Henry A. Harper's *Illustrated Letters to My Children from the Holy Land* (Religious Tract Society), in which, in a very simple and graceful way, we have Eastern manners and customs depicted in a series of sketches from life. Mr. Harper has the knack of simplicity, and is careful not to burden his letters with detail; he gives only the more characteristic and striking features; but he is always interesting and generally fresh, notwithstanding that the ground has been so often gone over. The cuts, both large and small, do much to enhance the value and attractiveness of the neat drawing-room volume. The coloured frontispiece—"Snow on Olivet"—is very striking.

Heroines of the Mission Field (Cassell, Potter, and Galpin) is a series of short, but readable, biographies of great female missionaries or the wives of missionaries from the pen of Mrs. Emma Raymond Pitman. It does not pretend to originality, the lives being neatly compiled and well condensed, as may be realised when we mention that we have thirty-one sketches in the compass of 370 pages. Among them are Mrs. Moffat, Mrs. Judson, Mrs. Rebecca Wakefield, Mrs. Dorothy Jones, Mrs. Mary Williams, and Mrs. Fidelia Fiske. The illustrations are very fair, and one or two of the portraits are good. On the whole the volume is neat and tasteful.

Family Fortunes is a story with not a little strength and originality, and certainly contains some fine lessons from the pen of Edward Garrett, and published by Messrs. Nelson and Sons. Margery and Sarah are both admirable characters; and are touched with not a little skill. Edward Garrett has a distinctive knack in making attractive commonplace characters and incidents, and seldom has he been more successful than here. He combines dramatic strength with a capacity

for detail and truthfulness almost feminine. The volume is most suitable for a gift-book to a young girl; but for this purpose it would have been much improved by a few illustrations, the subjects for which the story would have very plentifully provided.

College Days at Oxford is a very admirable story for youths, from the pen of the Rev. H. C. Adams. (Griffith and Farran.) It does not deal in the grotesque phases of the subject like "Verdant Green," but certainly neither is it in any way stiff or prim. The tone is manly, and the style is such as carries one along, while one feels that a really good idea is gained of the style of life in one of our University towns, both in its higher and in its lower phases—its benefits and its temptations; Wilton himself and Wardleigh are particularly well done. Some of the illustrations might have been better, but it is, on the whole, a very good boy's book, and one which will doubtless receive a fair share of favour.

Frank Powderhorn is exactly what it professes to be—a book for boys. Mr. J. Sands, who has already written one or two books of this class, manages incidentally well. In the present case, he takes us into the pampas of Buenos Ayres and the wilds of Patagonia, and describes a series of most striking adventures, and is here and there not a little graphic. The providential rescue by the "Leviathan" is described with great vigour. The illustrations are hardly equal; but a few are such as we should expect from "F. A. F.," whose capability in this line has now been well tried. We are fain to think that there are few boys who would not be interested in this volume, or who would fail to finish it, having once begun.

BRIEF NOTICES.

Poems, Essays, and Sketches: comprising the Principal Pieces from her Collected Works. By JANET HAMILTON. (James Maclehose, Glasgow.) To not a few this memorial volume of Janet Hamilton—one of the most remarkable Scotchwomen of her day—will be most welcome. During her life she exhibited the exceptional phenomenon of an old age so devoted to culture as, in great part, to make up for the deprivations and hardships of her youth. She was brought up to hard work, married young, and was involved in the care of a family, whom she brought up in a manner wholly exemplary, and even while she had to stifle instincts after higher development. She was middle-aged before she could write, and then she taught herself by copying printed characters, so that her calligraphy bears a very peculiar look. Once able to express her thoughts, and free from the worst cares that had in earlier life pursued her, she was assiduous in committing her thoughts and fancies to paper, and astonished the world with poems both in Scottish and in English, which surprised critics alike in Scotland and England by their truth to nature, their simplicity and music, and general loftiness of tone. She had undoubtedly one of the gifts of the poet—lyrical feeling, and capability to embody it effectively and simply. The poems "Mother and Child" and "Old Memories" would themselves suffice to prove this. What is still more remarkable in the case of Janet Hamilton is that she soon learned to write nervous and expressive prose. For a self-taught woman, some of her essays are simply wonderful. The essays on "Scottish Life and Character" and "A Scottish Village" are full of information most skilfully conveyed, and with many apt and graceful illustrations. On the whole, this volume well reflects the author, and we have much pleasure in commending it to all who take an interest in poetry and in the possibilities that culture may be conceived to awaken in the lower orders, to sweeten life, and make it every way richer and more beautiful.

A Thousand Thoughts from Various Authors. Selected and arranged by ARTHUR B. DAVISON. (Longmans, Green, and Co.) This is a book of a kind of which there are already too many, and in general their tendency is in a wrong direction—in withdrawing, rather than encouraging, attention to great authors. It is easy to get a smattering of much, and these books give it. Nevertheless, this has to be said of the present volume, that it goes to the really good authors, and that the compiler has covered a large area in his reading, and grouped his selections on a very convenient, if not always quite an artistic, principle. He has chosen the principle of arrangement by subjects; but, however carefully this may be done, an index is still needed, as well as an index of authors, and unfortunately we have neither of these here. We observe some almost unpardonable omissions, too; for example, Longfellow's famous passage on "Flowers as the stars of earth," while "stars are the flowers of heaven," is not given under flowers; nor is Tennyson's fine passage on flowers and their ministries. Mr. Davison quotes Jean Paul and Heine, as well as English authors; has equal liking for prose and verse; and his volume, which is one to dip into now and then rather than to read consecutively, may be found useful to wile away an hour not without profit and literary enjoyment.

Universal Instructor; or, Self-Culture for All. Under this title Messrs. Ward, Lock, and Co. have commenced the publication, in monthly parts at one shilling, of a work which they propose to render "a complete encyclopædia of learning," especially designed to provide the means of improvement for students who "hampered by slender means, or prevented by the inconveniences of distance or of time, are unable personally to attend any of our great seats of learning," but which will also contain much that will prove of interest to students more fortunately situated. In the two parts already issued we have the commencing chapters of a series of treatises on French Grammar and Pronunciation by Jules A. L. Kunz, Physical Geography and Ancient History by Mr. G. R. Emerson, German and History of Modern Times by Dr. H. W. Dulcken, Latin by H. Leary, D.C.L., Geology by J. T. Young, F.G.S., Chemistry by Mr. A. E. Spencer, Astronomy by Mr. E.

Neison, Botany by Mr. Leo H. Grindon, Music by Mr. John Curwen, English Grammar by Mr. L. Toulmin Smith, Arithmetic by Mr. G. Vere Benson, M.A., and Penmanship by Mr. W. J. E. Crane. Among the illustrative engravings with which the work is well supplied is one which will prove of considerable interest to a large class, furnishing a model of the hand-writing approved for the Civil Service. The coloured chart of the History of the World will be of universal and permanent value. With such an array of competent contributors this specimen list indicates, we may safely augur for this periodical a decided success, not only in the matter of extended circulation, but in the accomplishment of the higher object which its projectors have set before them as their aim—assistance in the great work of educational progress.

The Family Prayer and Sermon Book. (Strahan and Company, Limited.) In these two handsome quarto volumes, unitedly extending to nearly 1,600 pages, we have, from the pen of Dr. Vaughan, Dean of Llandaff, and Master of the Temple, a succession of aids to devotional exercises, "designed for general use, and specially adapted for those prevented from attending public worship." These include 112 forms of supplication and 144 sermons, suggesting a great variety of themes for meditation, and affording instruction, counsel, and stimulus upon matters relating to well-nigh every department of spiritual experience. Here and there we meet with phrases which Nonconformists would not employ; but the general tone of thought throughout will be found to be much more accordant with the views universally held by Evangelical Nonconformists than with those of the sacramentarian school. In one place Dr. Vaughan refers to baptism as that "whereby we were grafted into Christ's Church and made inheritors of the Divine promises;" but elsewhere he takes care to explain that "the baptism of water carries not with it as of course the baptism of the Holy Spirit and of fire." He distinguishes "unity" from "uniformity," and declares that "unity is not lost because nonconformity has entered; wherever there are souls resting on one Person, and lives instinct with one Spirit, there is unity." In connection with the parable of the wheat and the tares, he speaks of the world and the Church having become "seriously intermixed by the creation of a large nominal and political Christendom;" and discoursing upon "Zeal," asks, "Is it not a heavy price to pay for State patronage or legal protection, if a Church shall thus have its cures (or charges) of souls made dependent upon the weight of a purse or the insolvency of a landowner?" the "legalised system of buying and selling" being, he declares, "guarded by little more than chicanery from positive simony." As to the priesthood, he claims for every true Christian, whether his employment be "to keep an office or to sweep a street," that he is a priest. Against the Confessional system he utters a decided warning, as tending "to the great weakening of the spiritual muscle and sinew, to the utter annihilation of the honest whole-some independence of the man in Christ, to the practical setting aside of that one Divine Mediation and Confessorship which our Lord Himself has undertaken for us;" and as to "that spurious abstinence which foregoes animal food, and seeks other nutriment at once more palatable and less wholesome," he pronounces against it that "it has promise neither of this life nor of that which is to come." There are families in all sections of the universal Church whose piety would be rendered more intelligent, practical, and exemplary by meditations on the lines which Dr. Vaughan has marked out in this very suggestive work.

The Life and Times of the Right Hon. W. E. Gladstone. (J. Sangster and Co.) By a judicious collection of materials derived from very varied sources, Mr. J. Ewing Ritchie has succeeded in presenting to his readers, in a popular style, an array of information, historical, political, and biographical, illustrative of the public career of the Premier, extending now to nearly half a century. The get-up of the volume is of a very attractive character. Besides a profusion of wood-engravings, we have some excellent full-page chromo portraits of Mr. Gladstone and three of his most distinguished collaborators—the Marquis of Hartington, the Duke of Argyll, and Mr. John Bright. The work should command a large circulation.

We have received from Messrs. Blackie and Son three volumes of their new series, *Men of Light and Leading*, by Mr. ANDREW JAMES SYMINGTON. These are concerned with Thomas Moore, W. C. Bryant, and Samuel Lover—two Irishmen and an American. Some may feel that it would have been well to have included an Englishman (not to say a Scotchman) in the first trio; but that may be an omission that means nothing, and the lack may soon be supplemented and well-balanced. The plan is to sketch the life, bringing in very ample quotations from the works; so that while we have a biography, we have also a comprehensive Book of Beauties of the author. Of the three we now have before us, it strikes us that Thomas Moore is best done; but Lover is treated sympathetically, and appreciation is shown for the finer qualities in Bryant. For those who have not the time to study the works of such authors as to read long biographies, this series may prove a boon; but, in all such cases, the tone of mere eulogium is to be guarded against. The books are very neatly got up, and are of such a size and shape as to be very handy for the armchair, or even for the pocket, and in these days of big books this is certainly a great advantage.

The *Congregationalist* pursues its way successfully under the editorial care of the Rev. J. Guinness Rogers. The December number contains an excellent photograph with biographical sketch of Mr. Henry Lee, M.P. The literary contents include many terse, well-written papers on subjects of living interest, which should secure for this representative magazine a wide circulation in Congregational families. We hope its circulation during the next year will be doubled.

REFORM OF THE BURIAL LAWS.

ON Tuesday a meeting of gentlemen interested in the reform of the burial laws was held at the Memorial Hall, London, for the purpose of considering the further legislation required to bring the previously existing Burial Acts into harmony with the Act passed last Session. Mr. Woodall, M.P., presided. Mr. Carvell Williams read a paper, which described the complexity and the inconsistencies of the existing burial laws and the difficulties which local authorities have in providing new burial places under them. There were four different burial systems in operation, governed by different laws, and acting under the supervision of two different Government departments, and the new Act, while based upon a sound principle, had introduced new anomalies. It had practically put an end to the distinction between consecrated and unconsecrated ground and chapels, but it had not done so legally, and, as a consequence, Burial Boards were still compelled to make the old distinctions, which had now become useless, and to build two chapels, one of which was altogether unnecessary. The question of fees was also one which required to be dealt with, both in churchyards and cemeteries. While it was admitted that it was as yet too early to propose amendments in the Act, it was not too soon to begin to prepare for the supplementary measure which was needed.

After considering the various points dealt with in the paper, and the facts stated by the several speakers, the meeting resolved that it was essential that the Burial Acts should be consolidated and further amended, that information on the subject should be published, and that the Government should be communicated with, with a view to the introduction of a Consolidation Bill, so soon as the exigencies of public business will permit.

During the proceedings the following letter from Mr. OSBORNE MORGAN, M.P., was read:—

20, Bolton-street, Piccadilly, Dec. 6, 1880.

My dear Sir,—I regret that it will be quite impossible for me to attend your conference to-morrow. You are quite right, however, in assuming that the interest I take in the Burial Question remains undiminished. Indeed, since the Act was passed, I have endeavoured to acquaint myself with its working both in England and Wales. I can only say, judging from reports in the newspapers, and from the numerous private communications which reach me, that, though it has been in daily, I might almost say hourly, operation, the cases in which any hitch or difficulty has occurred in carrying it out have been exceedingly rare. Considering the friction by which the introduction of such a measure must necessarily be accompanied, I cannot but think that such a result is eminently satisfactory.

To say that the Act may, in the course of time, require amendment, is no more than might be said of almost any Act of Parliament, but, without pretending to speak with any authority on the subject, I feel bound to say that any further Government legislation on the subject during next Session is, in view of the admitted success which has attended the Act and the pressure of other business, in the highest degree improbable. It should be remembered, too, that some of the imperfections charged against the Act, such as its liability to evasion by the simple process of transferring parish burial-grounds to private trustees for what are called Church purposes—a suggestion apparently countenanced by several of the Bishops—may be traced to a complete misconception of its meaning.

Of the questions to which you draw attention in your paper, the most important, or, at least, the most pressing, seem to be those of burial fees and of the division of burial-grounds into consecrated and unconsecrated portions, including the question of mortuary chapels. The former question was, as you know, left entirely untouched by the late Act as well as by the Bill which I originally introduced. I believe, however, that Sir Alexander Gordon, who has gone very carefully into the matter, has given notice of a Bill dealing with burial fees generally. I would only suggest that it would, in my opinion, be desirable not to confine your treatment of the subject to burial fees as affected by the Act; but to extend it to the whole question, which eminently stands in need of revision.

With regard to the second question, I wish to hope that the Act, giving, as it does, reciprocal rights over each part of the cemetery to the clergy and the Nonconformists, would indirectly have done away with any necessity for the division of the ground. It appears, however, that the continued exclusion of the Nonconformists from the consecrated chapels, especially where only one is provided, still stands in the way of this most desirable consummation. But I believe that the cases in which Nonconformists are at present debarred from the use of the single mortuary chapel are rare, and I sincerely trust that Burial Boards will in future insist upon mortuary chapels being left unconsecrated so as to admit of their use both by Churchmen and Nonconformists. The adoption of any other course in the present state of the law would be a wanton waste of the ratepayers' money and a senseless act of religious intolerance, and would probably call for the interference of the Legislature at an early period.

I should be much obliged if you would communicate these remarks to the meeting. I have thrown them out, not as a member of the Government, but in my individual capacity only.—Believe me, yours truly,

J. Carvell Williams, Esq.

G. OSBORNE MORGAN.

A difficulty has arisen at Helston in consequence of the Burial Board declining to build two chapels, as demanded by the Church party, who are in a minority on the Board. Negotiations have been going on since 1877 with the object of inducing the Church party to consent to the erection of one chapel common to Churchmen and Nonconformists. The hostile parties, however, have failed to come to any agreement, and the Bishop consequently has declined to consecrate the portion of the ground set apart for the use of Churchmen. In the meantime the use of the already overcrowded parish churchyard has been continued, but Dr. Hoffman, a Government Inspector, has now held an inquiry, and, after a careful inspection of the churchyard, said that he should recommend that an order to close the churchyard be made at once, but it would be probably five months before the order would take effect.

Congregational Union Lecture, 1880-1.

THE FOURTH of the Series will be delivered by the Rev. J. G. ROGERS, B.A., in the MEMORIAL HALL, Farringdon-street, on TUESDAY, December 14th. Subject,—"The Oxford Tractarians."

The Chair will be taken at 7.30 by HENRY WRIGHT, Esq., J.P.

Return of the Rev. Alexander Hannay.

A PUBLIC MEETING to welcome the Rev. Alexander Hannay on his return from America will be held in the MEMORIAL HALL, Farringdon-street, on Tuesday, December 21st. Chair to be taken at half-past six o'clock p.m. Admission by ticket till 6.15.—Further particulars will be given as soon as possible.

Centenary Celebration.

A SPECIAL THANKSGIVING SERVICE in celebration of the Centenary of the origination of CAMBERWELL-GREEN CONGREGATIONAL CHURCH, will be held in Camberwell-green Chapel, on THURSDAY, DECEMBER 16th, 1880.

The Right Hon. WM. MCARTHUR, M.P., Lord Mayor of London, will preside.

A brief paper will be read by one of the deacons, Mr. C. T. Jones, on "The First Hundred Years of Camberwell-green Church and Congregation."

The Rev. Charles Stanford, D.D., will offer the thanksgiving and prayer.

The Rev. J. B. Paton, M.A., of Nottingham, will deliver an address on "Independence, in relation to Priestcraft, Disestablishment, and Catholicity;" the Rev. J. Kennedy, M.A., D.D., of Stepney, on "The Congregationalism of the last Hundred Years;" and the Rev. W. Crobbie, M.A., LL.B., of Brighton, on "Earnest Churches the want of the Times."

Other ministers and friends will take part in the meeting. A collection will be made after the service towards the expense of a Mural Memorial Brass to be put up in the chapel, in commemoration of the Centenary Celebration.

The chair will be taken at seven o'clock.

Holy Land and Egypt.

H. GAZE and SON, Originators and First Conductors of Oriental Tours, provide the most efficient conductors and the best camp equipage for high-class Eastern travel. The first Spring tour for 1881 will leave London, February 21. See "Tourist Gazette," 3d. post free.—142, Strand, London.

SCHWEITZER'S COCOATINA.

Anti-Dyspeptic Cocoa or Chocolate Powder. Guaranteed Pure Soluble Cocoa of the Finest Quality, with the excess of fat extracted. The Faculty pronounce it "the most nutritious, perfectly digestible beverage for Breakfast, Luncheon, or Supper, and invaluable for Invalids and Children."

Highly commended by the entire Medical Press. Being without sugar, spice, or other admixture, it suits all palates, keeps better in all climates, and is four times the strength of cocoas thickened yet weakened with starch, &c., and is in reality cheaper than such Mixtures.

Made instantaneously with boiling water, a teaspoonful to a Breakfast Cup, costing less than a Halfpenny.

COCOATINA A LA VANILLE is the most delicate, digestible, cheapest Vanilla Chocolate, and may be taken when richer chocolate is prohibited.

In tin packets at 1s. 6d., 3s., 5s. 6d., &c., by Chemists and Grocers.

Charities on Special Terms by the Sole Proprietors, H. SCHWEITZER and CO., 10, Adam-street, London, W.C.

CONTENTS OF No. L.

LEADING ARTICLES:—	PAGE
Canon Liddon on the Ecclesiastical Crisis	1247
Edward Baines	1247
The Irish Problem	1256
Mr. Plimsoll on Colliery Explosions	1256
The President's Message	1257
CORRESPONDENCE:—	
"A Perplexed Parson" and Rev. J. G. Rogers on Disendowment	1249
Farmers and Tithes	1250
The Marriage Laws	1251
The Lord's Supper and Church Membership	1250
Rev. J. G. Rogers' Lecture	1250
LITERATURE:—	
Personal Life of Livingstone	1252
Wallace's Island Life	1253
A Talmudic Miscellany	1254
Christmas Books	1254
MISCELLANEOUS:—	
Reform of the Burial Laws	1255
The Imprisoned Clergymen	1256
Dean Stanley and Canon Liddon	1259
Wayside Gossip	1258
Scotch Disestablishment	1259
British and Foreign Bible Society	1261
Edward Baines Memorial	1261
Corn Averages and Tithe Rent Charges	1262
Epitome of News	1263
Gleanings	1264
News of the Free Churches	1264

THE Nonconformist and Independent.

[Combining the Patriot, Nonconformist, and English Independent.]

THURSDAY, DECEMBER 9, 1880.

THE IRISH PROBLEM.

IRISH affairs do not wear a less threatening aspect as the time for their settlement approaches. Within a few weeks there will be occupying the anxious thought of Parliament on this side the water and of the Court of Queen's Bench on the other; but as yet there are no signs of that reasonableness on the side of either of the contending parties which would warrant the hope that a satisfactory solution of difficulties sufficient to tax the resources of the ablest statesmanship is in prospect. If the leaders of the Opposition had a spark of the patriotism of which they boast, the circumstances of the present crisis ought to have evoked it. In presence of a danger which, if it does not menace the integrity of the Empire, is at least sufficiently serious in the view of all who realise the mischief of social anarchy and discord, the petty resentments of personal ambition ought to be repressed and the stock charges of party warfare abandoned. But so far is this from being the case that Mr. PARNELL does not hesitate to avow his expectation that the professed champions of order will be his helpers, and that Mr. GLADSTONE will find himself face to face with a determined and powerful Tory Obstructive party. No Tory chief has spoken since Mr. PARNELL's violent but very significant speeches at Waterford, so that we cannot tell what impression has been made upon the party by his very instructive re-

ferences to our own political divisions. But if the leaders of the Opposition are not wholly inaccessible to reason, they should lay to heart the very suggestive statement by Mr. PARNELL relative to Mr. FORSTER's Bill, that "if he had not been perfectly certain the Lords would reject that Bill as amended by the House of Commons, he would have invited the Irish party to reject it themselves."

It can hardly be a very pleasant reflection for the alarmed defenders of the rights of property—the Whig peers who deserted their party, the new members of the House who gave such a signal example of political gratitude, and the absentees, who came rushing from all parts to swell the majority against the detested Radicals—to learn that they only played Mr. PARNELL's game. But here, at least, the agitator is right. Whether it was wise in him to show his hand so clearly may be open to doubt. "In vain is the net spread in the sight of any bird;" and were the Tories alive to any true patriotism, or had they even sound political wisdom, they would be warned by such a revelation of the tendency of their course of action. Here is a man without any brilliant gifts, who has given no evidence whatever of possessing any statesmanship, whose qualifications for the work of the demagogue are audacity and dogged persistency rather than a lofty enthusiasm or a passionate eloquence, talking as though he were the dictator of the British Empire. The coolness of his arrogance is as insufferable as the wildness of his political schemes is alarming; or would be so, were they not so ridiculous. Yet he assumes this position with unblushing effrontery, and not obscurely intimates that he hopes to defeat the Government by the help of his very good friends the Tories. Up to this point appearances are in favour of his expectations. If we are to judge from the utterances of Lord SALISBURY and Sir STAFFORD NORTHCOTE, the Ministry will have no mercy shown them. If a point can be made against them, it will be made; if a defeat can be inflicted, no regard will be paid to the consequences which it will entail upon the country. It is a dangerous game to play, but it is one for which the Government must be prepared, and it certainly is not the least of the difficulties they will have to face. We trust they will feel that it is to be met not by a policy of concession, but by a firm determination to do justice.

Happily, there are signs that within the Opposition ranks there are some who perceive the folly of making the interests of party paramount, and who recognise the necessity for liberal legislation on the land question in Ireland. Men like Lord ELCHO are, of course, irreconcilable. His lordship thinks he has made a great point by quoting speeches of Lord PALMERSTON, Lord CARDWELL, and Mr. GLADSTONE to prove that these Liberal statesmen were formerly opposed to fixity of tenure. As to Lord PALMERSTON, his opinion on such a question will not have much weight with the Liberals of to-day; and Mr. GLADSTONE is not a politician so unable to profit by the teachings of events that the experience of ten years will count for nothing. We do not expect he will obstinately adhere to the ideas of 1870. That is the course which Lord ELCHO would be pretty sure to pursue, but he must not expect that Liberals will listen to his counsel. He naturally takes the attitude of resistance, for he is a champion of the old feudalism, and with a true instinct he must see that its rights are the points really at issue. In Ireland there are complications arising out of differences of race and religion, and peculiarities of tenure, but the feudal idea is at the root of much of the mischief, and if it be defeated in Ireland, the effect must be felt in England also. Happily, Lord ELCHO does not adequately represent even the Tory party, among whom are some, at all events, who hold that to answer a people in a state of excitement such as we see in Ireland with a *non possumus*, would be little short of political lunacy. The *Standard*, with the moderation which has more than once honourably distinguished it from other Tory papers, frankly admits the necessity of concession, and there is no question that behind it is a considerable amount of Conservative opinion. The remarkable contribution to the discussion which appeared in the *Times* under the signature of "W. M. J.," is another indication of the existence of a body of independent opinion, which will not allow a great national difficulty to be still further embarrassed by the wretched tactics of party. It is an open secret that the writer is one of the most eminent of our judges, and when a man of his standing, without personal or party interests to serve, comes forward to mark out the lines on which reform ought to proceed, it is impossible that any reasonable Bill can be defeated by the manœuvre of political wire-pullers. Amid much that is depressing and discouraging, and even with the certainty that the party element will be prominent in the coming discussions, we may, at least, indulge the hope that they will not sink to the level of a mere faction fight. If the Ministry are unable to propose a fair

solution of the problem with which they have to deal, it will be to their discredit. But, as we feel perfectly assured they intend to make equitable and statesmanlike proposals, the country will ultimately exact a severe penalty from the party which meets them with mere obstruction, or interposes the prejudices and interests of a class in the way of a great national reform.

In the meantime, if the violence of Irish partisans on both sides is, in one point of view, annoying and even embarrassing, in another it may be regarded as helpful to the Government, inasmuch as it helps to enlighten the outside world as to the difficulties of their position, and to show the necessity for a strong hand to hold the balance fairly between these heated and somewhat irrational disputants. The remarks of Chief Justice MAY would have been a "heavy blow and great discouragement" to the upholders of law and order had not the effect been almost neutralised by the speeches of Mr. PARNELL and Mr. DILLON. Nothing can excuse the head of the Court which will have to try the whole issue forso utterly forgetting the impartiality which a judge should always preserve. But any advantage which would have accrued to the traversers from this extraordinary indiscretion of the CHIEF JUSTICE has been more than lost by the still more surprising folly of their two leaders. Perhaps the Ministry may gain something from these mad outbursts, which ought at least to impress all parties with the necessity of ending a controversy in which the elements on both sides are so inflammable. Independent Liberals of Mr. COURTENEY's type, in particular, should see in them reason for cultivating a spirit of more hearty loyalty to their chief. But if not, we warn them that the country is in no humour for indulging such vagaries. If they are calculating on any decline in the popularity of Mr. GLADSTONE they are grievously mistaken. Every new election shows that the constituencies feel just as they did last April. The authors of any division in the Liberal ranks at the present moment would incur grave responsibility, but there is the consolation that the punishment would come mainly on themselves.

MR. PLIMSOLL ON COLLIERY EXPLOSIONS.

If a Hebrew prophet were to rise from the dead and to contribute to one of the monthly Reviews an exhortation against the iniquity of the times, it could scarcely present a more striking contrast to the ordinary common-places of periodical literature than does Mr. PLIMSOLL's article in the *Nineteenth Century* on explosions in coal mines and their cure. His words are characterised by a solemn depth of conviction, by a simple apprehension of Divine authority, by a truly self-forgetful earnestness, and by a directness of purpose, to which magazine readers are little accustomed. Altogether apart from the practical suggestions he makes, the moral value of such a piece of writing is scarcely to be overestimated. While authors of apologetics and Christian Evidence Societies are laboriously discussing the scepticism of the age, this impassioned appeal of Mr. PLIMSOLL's, inspired as it manifestly is, by a most child-like faith in the Gospel, will do more to impress the world with the living power of the Spirit of CHRIST than whole volumes of argument. Where amongst all the ranks of destructive critics is there to be found such an enthusiasm of humanity as brings a responsive glow to the heart in these words of the simple-minded Christian philanthropist? But it is precisely of this moral and spiritual value of his words that the author is manifestly least conscious. Indeed, if he were not so, it is too probable that the charm would be destroyed. Self-conscious artists in literature and oratory know the value of earnestness, just as well as a vain coquette knows the attractive power of a baby-like simplicity. But in such cases, though the assumed virtue may give pleasure, it never has the searching power of reality. Indeed, unconsciousness seems almost essential to the highest triumphs of single-eyed devotion. Even Mr. RUSKIN loses something, at least, in his later efforts, from an irrepressible suspicion that he knows the artistic value of his guileless and uncompromising tone. But no such shadow haunts us as we read Mr. PLIMSOLL. He goes to the point like a child that has set his heart on a new toy. This is how he begins: "I want to set on foot a systematic and painstaking investigation of the nature and relations of light carburetted hydrogen (next to hydrogen the lightest thing in nature) commonly called fire-damp, which shall neither slacken nor cease until we have secured for our miners security from the recurrence of further explosions." Not elegant exactly, nor artistic; but there burns beneath such words a fire which has always been the solvent of humanity's grandest perplexities. "It is not like God," he breaks out, "to bestow upon us such a priceless boon as coal, and to append, as a necessary con-

sequence of our putting out our hands to take it, such dreadful distress and suffering as now accompany its acquisition." And so a faith in God is near akin to love of man. "Do you need a motive?" asks Mr. PLIMSOLL, and straightway he describes, in words that hardly the most callous can read with dry eyes, the sorrows of the widow, the devotion of the poor to bereaved orphans, the self-sacrifice of comrades in the strife with nature. "Are these the men, men of science, whose lives are not to be cared for—who are to be slaughtered by hundreds every year? Men so noble as these are make one feel that it is a proud thing to be an Englishman. They are noblemen before whose claims to our respect those of the aristocracy of mere rank sink into insignificance, and make those of mere wealth simply contemptible." Not a model of style, this last sentence; but if we mistake not it will pierce where more polished shafts rebound from the armour of indifference.

Amidst all Mr. PLIMSOLL's weary and often baffled devotion to the interests of our sailors it appears now that he has for years past been laboriously studying the causes of colliery explosions, and experimenting with possible remedies. Baffled by the difficulty of a task for which he confesses the want of needful technical knowledge, he now pours forth his soul in the hope that the public conscience may be roused, and may react upon scientific enterprise. "It is a reproach and a disgrace," he says, "to the nineteenth century that this state of things now exists; that if you had bestowed one-half the pains upon this subject that have been taken in investigating the nature, the properties, and relations of coal tar, we should have known all about it long ago." On the value of the suggestions made for farther inquiry it is impossible to express a confident opinion. But an apostolic sense of a Divine mission sometimes gives a marvellous acuteness to practical devotion, and Mr. PLIMSOLL proved himself so entirely right in matters of navigation that we shall be greatly surprised if he should be very far from the truth in this new subject of his enthusiasm. His description of the general plan of a coal mine is admirable in its clearness. He shows that, by working from the lower levels, gravitation is made to help in getting rid of water and carbonic acid. But by this very arrangement the gas, carburetted hydrogen, is necessarily accumulated in the higher levels and in the cavities of the roof. Mr. PLIMSOLL suggests that if a sort of reservoir were excavated in the roof at the highest level of the mine, nature itself would gather there the gas that is the source of danger. Here he would fix a trumpet-shaped tube with its mouth near the roof, and communicating by continuous pipes with the open air. A slight suction would, he contends, establish an inverted syphon action which would continually withdraw the carburetted hydrogen. He insists, also, that such an arrangement could be made profitable, because the gas would be available for lighting the neighbourhood at the mouth of the pit. This seems practicable; whether it is really so or not we cannot pretend to judge. But we do heartily agree with Mr. PLIMSOLL that the present state of things is a reproach to our boasted scientific progress. We cannot but think that a sufficient incentive would bring to bear on the problem intellectual powers sufficient to solve it. If an aroused public conscience be an adequate motive power, Mr. PLIMSOLL's article is well calculated to achieve it.

THE PRESIDENT'S MESSAGE.

THE American Republic seems to have fully entered on a new era of prosperity and quiet. The Message of President HAYES reflects the confident and happy feeling which, since the late Presidential election, has everywhere spread among the people. Trade is good, population is rapidly increasing, new railways are being laid down, and all through the land, from one ocean to the other, there is a buzz of activity and expectation. The state of the country contrasts in the most encouraging way with what it was four years ago. Then there was a disputed Presidential election, now the national decision is beyond all possibility of question. There were anxieties, moreover, about the possible financial legislation of a Democratic Congress; but four years of active discussion have purged the public mind of financial heresies, and brought even Democrats to reason. The great victory in the late Presidential contest has had a decisive effect on some remaining controversies, and there seems to be every reason to hope that even the South may be brought, in the next four years, to its better mind. President HAYES himself has had a large share in producing this result. His own honest and successful administration has redeemed the fortunes of the Republican party, and the nation has resolved to give itself four years more of a similar administration. His successor will receive powers which were denied to Mr. HAYES.

He has been a Republican President with a Democratic Legislature; in the coming two years, and probably in all the coming four, the three branches of the Government—President, Senate, and House of Representatives—will be in practical harmony. Legislation, which has been at a standstill, may consequently move on, and questions which have remained in abeyance may be settled. The United States has its Ireland in the South, and the new Government must deal with the questions which the condition of that part of the Republic raises. The solid vote of the South for the Democratic candidate for the Presidency was its last political effort. Before another Congressional election the adjustment of representation to population will have transferred some of the power of the Democratic South to the Republican West; and meanwhile Congress must deal with the process by which its solid vote was obtained. One motive of the overwhelming rebuke the North administered to the Democrats was the resolve to protect the negro voters in the exercise of their rights. They have been practically disfranchised in many of the old Slave States, and President HAYES only anticipates the duty of the next President and the next Congress in urging that the negro voters should be protected in the exercise of the franchises which the Constitution has conferred on them.

The Message is addressed rather to the new Congress which meets next year than to the Congress of which the present is the closing Session. It is a kind of farewell by a departing President to his country. It marks out, with the precision of old experience, the direction which new legislation must take. The change in American politics is very similar to that which has taken place in our own political condition. A period of legislative stagnation has come to an end with the overthrow of the political party to whose temporary supremacy it was due. A time of legislative activity has already begun in England, and with the next Session of Congress will begin in the United States. But the question arises there, which is scarcely doubtful here, whether the triumphant party will be faithful to its professions. Here it is that our Liberalism and American Republicanism differ. We are at least attempting to carry out in office the reforms we professed in Opposition; but the Republicans in the United States have not done this to anything like the same extent. For the last ten years the party has been more anxious to perpetuate its power than to carry out its principles. Every Republican Presidential election has brought Civil Service Reform to the front, but when the election was won the subject has been dropped. The Southern anarchy and Mormon polygamy have been treated in the same procrastinating spirit. Hence there were many excellent persons who, even in the late Presidential election, thought that a Democratic success would be beneficial both to the Republican party and to the country. They thought that in defeat the Republicans would be delivered from the place-hunters who have overwhelmed them, and would learn new zeal for principles. President HAYES evidently hopes that they may learn the same lesson and get the same advantage from their victory. The future of the party depends on their willingness to act on his advice. If the new Congress will take up Civil Service Reform, will deal with polygamy with a resolute hand, and will vigorously punish those who infringe the Constitution in the Southern States, there is every reason to believe that the Republicans will have another ten years' lease of power. Hitherto they have lived on the past, as our own Whigs were so long inclined to do; but their sole hope for continued power is that they should justify their reforming professions by carrying them out. Political parties cannot live on gratitude, unless the gratitude is that which consists, as the proverb says, of a lively sense of favours to come. In America, as in England, the legislative tools will, in the long run, fall into the hands of those who are able and willing to use them to do the nation's legislative work.

The PRESIDENT's references to the external affairs of the Republic are of less concern to us now that our own Government is in the hands of a Liberal Ministry. A disturbing Administration like that of Lord BEACONSFIELD, might easily have made a diversion of public interest from home to foreign affairs by manipulating the fisheries dispute as they manipulated the Eastern Question. Lord GRANVILLE has no such wish, and Mr. GLADSTONE no such policy. Their object is peaceful agreement, and the nation can quietly leave the whole matter in their hands. It is of more national importance to us that the domestic legislation of the United States should tend to the increase of trade between the two countries. Free trade is still a question for the future. It will become a dividing line in American politics in the long run, but it is not even a living movement at the present moment. Nobody

seriously feels the pinch of the dearness which Protection creates. A dear coat is a very different thing from a dear loaf; though the principle of increasing the cost of a necessary article to the whole people for the benefit of a few, is just the same. Protection in England meant that bread-and-butter was made artificially dear; in America it only means that the people shall have bad knives with which to cut it, and bad or dear plates on which to eat it. Hence the slowness with which the sense of the injustice of Protection to the mass of the people permeates the American mind. They have, however, an increasing sense of the value of the trade with England, and they are likely to insist more and more on the removal of all obstructions to its development. The recommendation to Congress to consider the subject of cattle disease is a sign in this direction. American cattle have to be slaughtered at our ports because the Republic has no means of preventing the spread of disease among its herds. The West, which is becoming the grazing-ground as well as the granary of Europe, feels the discouragement to its cattle trade which this disability imposes, and will insist on its removal by appropriate legislation at home. Some day the West will awake in like manner to the discouragement the high tariff gives to the growth of its agricultural industries, and will insist on its modification. This will be a work of time, for which we must wait. Meanwhile, it is satisfactory to know that most of our Old World troubles are unknown to the great people who have spread our race and language over the new continent, and that the better times which seem only dawning here are already shining there in full day. The movement of trade revival, as of political and social freedom, is from West to East, and the PRESIDENT's congratulations on the increasing prosperity of his countrymen may be read as prophecies of the new activity in which Englishmen are already beginning to rejoice under an Administration of Peace, Retrenchment, and Reform.

The curtain must surely have finally descended upon the Dulcigno incident when the Prince of MONTENEGRO, in his own gracious way, thanks the Porte (his hereditary enemy) for having so satisfactorily completed the cession of the little seaport and the adjoining territory, and when the International Fleet which kept watch over the transaction has dispersed. Though there is no longer any combined exhibition of physical force, we have the assurance from nearly every great continental capital that the European Concert is still effective for securing the carrying out of the unfulfilled conditions of the Treaty of Berlin.

The Greek frontier question comes next, and as we are reminded by *Punch's* cartoon, Mr. GOSCHEN, who is coming home on a short leave of absence, will soon return to Constantinople. But in this case Mr. GOSCHEN and his fellow-ambassadors have a very intricate problem to solve. There is, however, no great hurry, for the Hellenic Government do not pretend that they shall be ready to take the field before the spring. It has been suggested that Turkey should surrender Crete as an equivalent for Thessaly and Epirus; but the Porte is not in the habit of yielding up territory so easily. It is, however, probable that ere long, at the instigation of the Powers, preliminary negotiations will be commenced. The question stands thus:—On October 3rd the Porte offered to cede the whole of the region bounded by the Gulph of Volo. Should it consent to include the Gulph of Arta, the important military position of Prevesa would accrue to the Greeks, though Janina, Metzovo, and Larissa would remain Turkish. It is Epirus rather than Thessaly that the Porte declines to yield, and here the population is least favourable to Greece, and the Epirots must either be conquered—which would be repugnant to European ideas—or be won over by the proposal of autonomy, or of a federal alliance with Greece. Clearly the question is not one to be solved by a local, still less by a general war, and it is satisfactory to believe that the Great Powers will keep both Greece and Turkey in check, and strive to bring about an equitable compromise.

The Magistracy Bill, which has passed the French Chamber of Deputies, has been referred by the Senate to a Committee that is hostile to its main provisions. It is possible that a compromise will be agreed upon, reducing the period for the suspension of the irremovability of judges of the courts. But in the present state of parties a decision of the question will probably be deferred till after the Christmas holidays, when not only the Magistracy Bill, but the fate of the FERRY Cabinet will be at stake.

Some legal proceedings have taken place at Dublin in anticipation of the State trials which are to commence on the 28th inst. The Court of Queen's Bench on Saturday refused to issue a writ of attachment against

the *Dublin Evening Mail* which was claimed on the ground that comments made in it on speeches delivered by the traversers were calculated to prejudice their trial now pending—the refusal being based on the inflammatory language used by the defendants since the prosecution had been commenced. On the same day the same judges unanimously declined to postpone the date of the trial of Mr. PARNELL and the other Members of Parliament, which was asked for on the ground that if it took place at the time appointed, they would be unable to take their places and discharge their duties to their constituents in Parliament. The speech of Lord Chief Justice MAY on this occasion has been universally condemned as prejudging the issues to be raised on the 28th. The following is a sample of his lordship's most unbecoming remarks: "Ireland has been in a state of anarchy, and the law openly defied and trampled upon. The Land League has encouraged fraudulent evasion of the responsibilities of the tenantry. The country has been for months in a state of terror, and has been tyrannised over by an unauthorised conspiracy." Nothing could better serve the objects of Messrs. PARNELL and Co., and increase the public sympathy on their behalf, than the use of such language. When Parliament opens the five members included in the indictment will, of course, be unable to obey the QUEEN'S proclamation, for their attendance will be required in court as long as the trial lasts.

The leader of the Land League is nothing abashed at the outcry raised against him and his policy by judges, landlords, and newspapers. On Sunday, Mr. PARNELL, in addressing a meeting of some 10,000 persons on the outskirts of Waterford, declared that the half-a-million persons who desire to retain things as they are, could never resist the five millions of the rest of the population, if the latter were organised. He was fully convinced that if they could only keep the people organised, maintain the independence of the Irish Parliamentary party in the House of Commons, and counteract the very powerful influences which the English Government undoubtedly had at its command, they would, in five or six years' time at the outside, have broken the power of the English Government to govern Ireland, and have compelled them to restore to the Irish people the right of self-government; and for that object they would for the present keep within the lines of the Constitution, though if ever he or any one else should call upon the people of Ireland to go beyond those lines they should, he said, amid vociferous applause, do so openly and above board, and not by any subterfuge. No doubt Mr. PARNELL feels that, in the present condition of Ireland, such defiant language can be used with impunity, and he is probably induced to bid high for popular favour in the consciousness that power will slip from his hands as soon as Parliament assembles and the proposals of the Government are laid before it.

At present, however, the refusal to pay rent above a certain amount, and, indeed, to pay it at all, is extending rapidly, and this tendency is not affected by the proclamation of more counties as in a state of disturbance, or by the sending of military reinforcements. The *Dublin Mail* gives a list of some 135 cases of murder, arson, assault by night and day, terrorism, and social excommunication which have been reported during the month of November, and Mr. Justice FITZGERALD, in charging the grand jury of Munster, on Tuesday, told an equally sad story. In that province, he said, there had been officially reported 287 cases of threatening letters, eighteen of shooting into houses and malicious injuries, thirty-three of maiming cattle, sixty-nine of arson, and twenty-two of taking forcible possession—in all 429, independent of the murder of Mr. WHEELER, in Limerick, and of the car-driver of Mr. HUTCHINSON, in Cork West. In nine-tenths of these cases the offenders had not been made amenable to the law, and his lordship declared that in several districts, embracing a large portion of Munster, true liberty had ceased to exist and intolerable tyranny prevailed. These are very serious statements as coming from a responsible judge, and will no doubt be anxiously considered by the Irish Executive. How a present remedy for such lawlessness and anarchy is to be found, it is not easy to say—for it is quite certain that if Parliament were at once convened, no Bill suspending the Habeas Corpus Act could be passed this side of Christmas.

Mr. C. S. READ, the eminent agriculturist, is somewhat of a Job's comforter. At a meeting of the Farmers' Club on Monday he told the occupiers of the soil that if they could only get over the next twenty-five years, all would be well. What was meant as a passing joke by the late member for South Norfolk must appear a grim joke to farmers. How many of them are likely to survive (as farmers) twenty, ten, or even five years, unless there should be a decided turn of the tide? Let the following facts, which come from undoubted authority, suggest the answer:—

BANKRUPTCY OF ENGLISH FARMERS.

1877	...	...	...	...	477
1878	...	...	...	...	815
1879	...	...	...	...	1,430

This year the number may, possibly, have been less, though, considering that the disastrous results of last year's harvest can hardly have been developed at Christmas, and that the crops of 1880 have been remarkably unequal, there is little reason to be sanguine.

But apart from this particular question, Mr. READ'S address, referring chiefly to American competition, was of special—almost mournful—interest to the British farmer. Wheat, he said, could never be delivered in the Mersey under five shillings a bushel, or forty shillings a quarter, but there were ten millions of quarters of this year's produce that could be exported. American competition in cattle was more to be dreaded, for the supply in Texas was inexhaustible, and he expected to see beef landed at Liverpool at sixpence a pound. Mr. READ candidly told his agricultural friends that, if farmers in England worked as hard, lived as frugally, were clad as meanly, were content to drink filthy tea three times a day, read more, and hunted less, the majority of them might continue to live in the Old Country. If not—but he forbore to state the alternative.

WAYSIDE GOSSIP.

THE late Mr. Thos. Heaphy devoted his life to the study of the traditional likenesses of Jesus Christ in the keeping of the Church, and the results of his careful researches are published by Mr. Bogue in a handsome volume, of which only 150 impressions have been taken. The *fac-simile* of twelve original portraits, executed in colours, are given, some of which are said to be of great antiquity. "They probably," says the *Times*, "carry us back to the first three centuries of the Christian era, and their general agreement, in spite of individual differences of treatment, is the best proof of their authenticity." One of these portraits is preserved with great religious reverence among the treasures in the sacristy of St. Peter's at Rome, and is never brought out for the inspection, or even for the adoration of the people, but reserved to be seen only by the Pope himself, and by two other members of the Cardinalate, and then only after they have received the Holy Communion. "This portrait," we are told, "possesses great dignity and beauty, and seems to reach the highest ideal of the Divine countenance." Mr. Heaphy maintains that its history can be authenticated as far back as the second century of the Christian era. The second and third representations are executed in a very similar manner in pigments upon coarse linen, and, though types of a style of treatment very common in Italy, are certainly of Oriental origin. Four others are portraits from paintings on cloth, and are said to be full of grace, dignity, and natural truth, in spite of the ravages of time. Very few artists or archaeologists, probably, are competent to criticise with full knowledge these interesting claims, though there will be plenty of people who will hesitate to believe that the rough painting preserved in the church of St. Bartholomew, Genoa, is the identical likeness of Our Saviour mentioned by Eusebius as having been sent to Abgarus, King of Edessa, and which is said to have been executed by the hand of St. Luke, the Evangelist. Mr. Heaphy's book will be much prized by ecclesiastical antiquarians, but it is quite as well that it is not generally accessible. For the most part Christians will be satisfied with their own ideal of their Divine Master.

The Rev. Alexander Hannay, after a tolerably smooth passage, has, we are glad to find, safely returned from the United States, where he has been attending the triennial session of the National Congregational Council at St. Louis, in the Far West, the closing proceedings of which are described elsewhere. It will be seen that Mr. Hannay is to receive a public welcome at the Memorial Hall, on Tuesday evening week. There will first be a *conversazione* of the committee of the Union and their friends, and this will be followed by a public meeting in the large hall. Tickets of admission to the latter will be issued to all applicants, but at a quarter past six the hall will be open to all comers.

We lately gave some particulars of the early life of Mr. Garfield, the President-elect of the United States. Details of his family life are freely given in the American papers. We are told, for instance, that he is ruled by his mother, rises very early, and devotes considerable time every night after supper to the thorough perusal of all "the principal New York, Boston, Philadelphia, Cleveland, Pittsburg, Chicago, St. Louis, and Cincinnati papers." Some of these, we observe, beg the free and easy citizens of the Union to have a little mercy on the coming man, or he will be worn out with their attentions before he is installed in the White House. These zealous friends are, of course, office-seekers. We are also duly informed that the Campbellite church in Washington, of which General Garfield is a communicant, is located on Vermont-avenue, and is the only church of that faith in the district of Columbia. Among the many anecdotes flying about is one to the effect that one of his supporters offered his congratulations by sending to the General a telegram, referring him to Psalm lxxv. 6, 7—"For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: He putteth down one and setteth up another."

We must quote another illustration of American idiosyncracies. Some three weeks ago there was a grand temperance convention of Christian women in the old Puritan city of Boston, almost every State being represented. "Forty or fifty of these women (says the *New York Independent*) were invited into the pulpits, and staid, conservative congregations beheld in the place of the usual preachers a woman lecturer, who preached to them the gospel of tem-

perance. Boston has never seen the like before." These ladies, we are told, "received polite attention, and were listened to with great interest," some of them, especially those from the West, giving evidence of great ability, and one of them was a lawyer, practising with her husband, under the style of "Foster and Foster." "The general admission of these ladies into the pulpits (adds our contemporary) indicates a great change of opinion as to the long-mooted question of 'woman's sphere.'"

Our American cousins in some things certainly keep well ahead of the more conservative "Britishers." Where in this country has been, or is to be found, a match for the Rev. Dr. F. Church, who, we have just been reading, recently preached his seventy-fifth anniversary sermon at Tarrytown, N.Y.,—appropriate name!—and wound up by suggesting that it might be well to appoint an alternate for the hundredth anniversary, as it might not be convenient for him to be present?

Mr. John M. Cook, the great excursionist agent, is about to try an experiment which deserves, and will probably secure, success. The upper portion of his extensive premises at Ludgate-circus being unlet, he has decided to open them under the title of "The City Club, Ludgate-circus," for the use of gentlemen employed in the City, where they can "derive the benefits and advantages of social intercourse without being compelled to spend money upon alcoholic drinks and other articles they do not require." No less than twenty rooms will be thus appropriated. The apartments on the first floor will be fitted up as reading-rooms, and with "a Press writing-room." The second and third floors will have the usual requirements of a club—a restaurant, dining-room, and rooms for conversation, smoking, billiards, chess, &c., under suitable regulations. In the refreshment department only chops and steaks, tea and coffee, &c., will be provided, and all descriptions of non-alcoholic drinks at a low and fixed tariff. The charge for all this accommodation (except the library, which may be used for private parties, committees, &c.), will be a guinea annually, and the first 200 members are to elect their own committee to act with the general manager of the club, and Mr. Cook himself. The Club is to be opened on Tuesday next, and members who now join will enjoy its advantages till the end of 1881. It will be seen from this slight sketch that the scheme is well-adapted to meet a great want. Though Mr. Cook is prepared to take upon himself the sole monetary responsibility of the enterprise, there can be little doubt that the Club will become self-supporting, as it will certainly be a great convenience to many hundreds of City people, young men in particular.

The recent great importations of apples from America are a striking proof in a small way of the advantages of Free Trade. It seems that the arrivals at Liverpool of this year's crop—which has been so enormous that in some places it wasn't worth gathering—have amounted to more than half-a-million barrels, and the sales by public auction in that town have lately been averaging some 40,000 barrels a-week. There have been complaints that "the trade" double the price, and that the fruit, which can be purchased in that seaport at 12s. or 14s. a barrel, is sold elsewhere at 30s. a barrel. Good apples are, however, now so plentiful that middlemen and greengrocers cannot keep up the price, and, thanks to the oft-abused costermonger, they come within the means of the poor of our large towns. No one, unless it be large dealers, will grudge so plentiful a supply of this wholesome fruit during the winter festive season. It is to be hoped that attention will be drawn anew to the question of distribution of our necessities as well as luxuries. Probably the English people are worse supplied with fruit, and pay a higher price for it, than any civilised community.

THE IMPRISONED CLERGYMEN.

UNDER the above heading the following has been printed and posted as a placard in two forms by the Liberation Society:—

Two clergymen of the Church of England have been imprisoned, and a third is liable to be arrested. Why? They say that they are the victims of persecution, and martyrs for conscience' sake. But what are the facts?

They were suspended for performing illegal ceremonies in the churches of which they are ministers. They, however, persisted in officiating as before, and thereby set the law and the judge at defiance.

That is why they have been imprisoned—Lord Penzance declaring that he had no discretion, and saying of Mr. Dale: "His imprisonment is of his own seeking, and his release will be within his own reach."

Mr. Dale and Mr. Enraght, when they became clergymen, knew that the laws for regulating the worship of the Church were made by Parliament, could be altered by Parliament, and would be administered by Courts constituted by Parliament.

They, however, now say that they cannot conscientiously obey what is decided to be the law of the Church. They refuse to recognise the jurisdiction of the existing legal tribunals. They deny the right of Parliament to legislate in ecclesiastical matters.

They, in fact, want to have the privileges of an Establishment without its disadvantages—to be as free from legislative control as Nonconformist ministers, but at the same time, to have the benefit of State-patronage and National Endowments.

They do not object to laws which secure to them the use of the parish churches; which enforce the payment of tithes; which give Bishops seats in Parliament, and the clergy authority in the parishes. They object only to laws which compel them to fulfil the contracts into which they have entered, and which are intended to protect the rights of the laity. No doubt they are conscientious; but, as the Bishop of Manchester has said: "they are posing as martyrs,

when they are only playing the part of anarchists and bad citizens."

Is it not time to put an end to all this strife and litigation; to Public Worship Regulation Acts, and to clerical imprisonments, in the only effectual way, which is by Disestablishing the Church?

That would give to Churchmen the liberty possessed by Nonconformists; would relieve the State from embarrassment; and put an end to scandals which disturb the peace of the community, and inflict injury on religion.

The same society have also issued a small pamphlet of a dozen pages, which discusses the question more at length. It incisively deals with the sophistries of the Ritualist apologists of Mr. Dale and the others, and states with ability, terseness, and clearness, the real merits of the case.

THE CONGREGATIONAL COUNCIL AT ST. LOUIS.

THE fourth triennial meeting of the National Council of Congregational Churches at St. Louis, of whose proceedings on the first two days of its assembly we gave an outline last week, disposed on Saturday, Nov. 13, of the debated question as to "Ministerial Standing and Responsibility," by the adoption of a series of resolutions moved by Dr. Quint, reaffirming the principles and methods which have hitherto prevailed in the United States, and leaving new methods to be adopted or not, as the churches might deem advisable. The Council was next occupied in receiving reports from various organisations connected with Congregationalism. Rev. Dr. Brown, secretary, gave an account of the work done by the "Congregational Union," which, it appears, has been building places of worship at the rate of two per week during the past year, and which has aided in the erection of more than two-thirds of all those belonging to the denomination. The society now has claims on property to the amount of £600,000, holding a mortgage merely as a pledge that the property will be used for Congregational church purposes; an income of £20,000 per annum was needed for the work, and double that amount could be advantageously expended. As the foreign population was crowding in upon New England, the strength of Congregationalism was steadily moving West. "For a hundred years," said Dr. Brown, "Congregationalists on this Continent were God's silly people, in that they did not propagate their own faith. Other denominations love and foster their own children, and so grow and prosper, and we shall when we follow their example." The report was ordered to be printed with the minutes of the Council, and commended to the careful consideration of the churches. The report of the American College and Education Society showed that in its college department the society has a list of ten institutions which, during the last three years, have received additional endowments to the amount of £47,000. There are 300 students who are beneficiaries, each receiving from the society's funds £25 per annum. The report of the American Missionary Association showed that, when the society commenced operations at the South, there was not a single real Congregational church there, but now they were being planted all through that region. "We have," said Dr. Strieby, "made the coloured man a king in giving him the ballot, but have not anointed him with the knowledge necessary to a king. When the children of Israel were set free they were kept at school for a year at Mount Sinai with God Himself as a teacher, and then they had with them a portable school-house for forty years. There is no other way of making the freedmen safe members of society, but in educating them." As to the American Board of Foreign Missions, it was reported that in more than 700 towns and cities, in various lands and islands of the sea, its representatives are now proclaiming the Gospel. Ninety-four per cent. of all money received is used in actual foreign work, only 6 per cent. being used for the home administration. On behalf of the Congregational Publishing Society, it was contended that it was needed "for the dissemination of such literature as is not popular, but ought to be made so." Dr. Storrs, alluding to the work of the American Home Missionary Association, combated the notion that labour in the foreign field yielded more than from the home fields; 775 churches had been organised by this society during the last nine years. Rev. Dr. Twitchell read a paper on disabled ministers and their families, the committee recommending the organisation of a society for their relief in every State, and the presentation of the cause before the churches. On Saturday evening, after an address from a lady speaker who represented the "Woman's Christian Temperance Union," fraternal addresses were delivered by representatives of the Free Will Baptists, the Lutheran Church, and the Presbyterians. On Sunday the pulpits of about thirty churches of various denominations were filled by appointment of the Council, Rev. A. Hannay preaching in Dr. Goodell's church, where in the afternoon the Lord's Supper was administered to the delegates.

The Council directed their attention on Monday morning to the proposal made for a new statement of doctrinal belief. The report of the Select Committee recommended the appointment of a committee of seven, who, as early as practicable, shall appoint a commission of twenty-five, representing different shades of thought and opinion, who shall undertake this work, and when completed present the result to the churches through the press, to carry with it such weight as its intrinsic merits may demand. Dr. J. M. Sturtevant, in moving the adoption of the report, asked whether the proposal to include the English brethren had been considered. Dr. Chapin replied that it was felt best not to hamper and complicate the matter in that way, though very probably the English brethren would confer with the committee of twenty-five. The motion to adopt Dr. Chapin's report being then taken, passed unanimously, and the singing of the

doxology followed, the entire congregation rising almost spontaneously and joining as an expression of satisfaction and praise at such entire unanimity on a matter which many feared might create serious division. The report of the committee on "Pastorless Churches and Churchless Pastors" stated that the main cause of the evil was found to consist in the smallness, weakness and poverty of a large number of the churches, over 400 having not over 20 members each, 800 not over 30, and 1,272 not over 50, including absentees. Nearly half of those 400 are vacant, and these vacancies are 29 per cent. of all. Vacancies in the 800 of not over 30 members are 42 per cent. of all; vacancies in the 1,272 are 60 per cent. of all; while vacancies in churches of 100 members and over are 19 per cent. of all. There are over 300 pastorates whose duration is 10 years or more; and 70 per cent. of these are in churches of 100 members or more, while 18 per cent. of them are in churches of 50 or less. Attention was drawn to the fact that in one village, with a population of 1,000, there are ten distinct church organisations, and this was by no means an isolated case. By far the largest part of the disruptions which are due to faults of ministers seem to be continually occurring in the careers of comparatively small number of ministers migrating about among the churches, either looking for a pastorate or beginning a new one, or ending one which is still new, and who, in the emphatic and unanimous judgment of all who know them, ought to be employing their gifts in other channels of usefulness than the Christian ministry. The ascertained results do not justify the notion so often taken for granted, that there has been of late a rapid increase in the number of pastorless churches, and that the last decade or two has witnessed an unfortunate and growing change in this respect. The committee received the distinction of a vote of thanks for their report, which will be printed officially.

On Monday afternoon, the various theological seminaries having presented reports, Dr. Goodell, in acknowledging a vote of thanks to the members of his church, and to the people of St. Louis, said it was difficult to hold two great ideas with equal fulness, and yet to do this must in future be the aim of Congregationalists. "We have," said he, "got liberty so strong that it is safe. We want co-operation, we want sympathy, we want heartiness in working together as one body, mighty in our organisation of love and fraternal interest and regard for the great things left us to do. I want to see the Congregational Church national; I want to see it going from ocean to ocean; I want to feel that it sweeps the land; it has been sectional, it has been local long enough. The life currents of the nation are moving westward; nationalise your effort and your purposes, and in a few years you may hold your meeting at Sacramento, and elect a Chinaman for your assistant moderator." A valedictory address from Dr. Dexter, and a prayer by Dr. Post, brought to a close the National Council at St. Louis.

SCOTCH DISESTABLISHMENT.

AN impression has been industriously propagated by the Establishmentarians that, owing to some arrangements made during the late General Election, the Liberal party are precluded during the present Parliament from dealing in any way with the question of Disestablishment in Scotland. Mr. Taylor Innes, of Glasgow, who is peculiarly qualified to speak on such a subject, having distinctly challenged this conclusion in a published letter addressed by him to Mr. J. A. Campbell, M.P., has been taken to task by Dr. McGrigor for this deliverance, and Mr. Innes is called upon to retract his opinion, and substitute for it a declaration that if the question was brought before the House in the form of a resolution, proposed by a private member, it would be "the duty of every Scotch member, whether for or against Disestablishment in the abstract, in a spirit of fairness, to vote against such resolution." In support of this view Dr. McGrigor has somewhat too rashly published a correspondence which took place between Mr. Adam and himself in 1879. Mr. Innes replies that the letter of Mr. Adam in no way justifies such a conclusion; the utterance is, he declares, "consistent not only with the neutral position of a Whip, but with the advanced position of a member of the Scottish Disestablishment Association." After the speech of Mr. Gladstone at Dalkeith on the 26th of November, Dr. McGrigor wrote to express his dissatisfaction, and received from Mr. Adam this reply:—

"Liberal Central Office, 41 and 42, Parliament-street, S.W.,
December 10th, 1879.

"MY DEAR SIR,—I was more grieved than I care to express to receive your letter and paper. I cannot understand what madness of suspicion seems to possess some of the Liberal Churchmen of Scotland. It seems to me that Mr. Gladstone said exactly what he ought to have said at Dalkeith, neither more nor less, and that he used almost the very words which those gentlemen who met me at Mr. Brodie's desired him to use. If, after that, they cannot trust him and the Liberal leaders a little more, all I can say is the loss will be theirs. Such action may or may not injure the Liberal party at an important crisis, but it will most certainly injure the Church of Scotland and most effectually play the game of the Tories, who, reckless of its effect on the Church, desire to push the question to the front, in order to divide the Liberals. No statesman can or ought to say more as a pledge to consult the people of Scotland before any action is taken, and I for one could never feel justified in advising Mr. Gladstone to add to or subtract from the words he used at Dalkeith. If Churchmen and Dissenters choose wilfully to misunderstand them I shall deeply regret it; but although there are some instances of this, I do not think it is so general as you suppose. At all events there are the words, and I can only say that neither Mr. Gladstone nor I conceive them to be open to the meaning which fear and suspicion on one hand, and over-sanguine eagerness on the other, choose to put on them.—Yours very truly, W. P. ADAM."

What, then, was the impression produced upon Dr. McGrigor by the utterance at Dalkeith, where Mr. Glad-

stone is declared to have "said exactly what he ought to have said"? An extract quoted by Mr. Innes from Dr. McGrigor's letter gives the answer. Dr. McGrigor, writing to Mr. Adam, said: "We have read with surprise and regret the words which fell from Mr. Gladstone on this subject on the 26th ult. at Dalkeith. They appear to us to be at variance with the views which we were assured would guide the leaders of our party, and to be calculated greatly to increase the agitation which we understood it had been their wish, for the present at least, to discourage. We consider, further, that they throw a reflection upon us for that very quiescence which we had, of purpose—and, as we understood, with the express approval of the leading members of the party—assumed in the interest of the party. Mr. Gladstone's reference to the case of the Irish Church can of itself, strongly qualified as it is, only operate as a direct encouragement to the Disestablishment party. Following out that reference, we cannot fail to see that while it is declared that no Disestablishing Act will be passed in the next Parliament, a distinct warning is given that, under a series of resolutions, the whole question may be discussed, and the views of the representatives of the Scotch people taken upon the subject. It appears to us that, if this be so, the advocates of Disestablishment may well be excused for endeavouring to see to it that representatives are at next election returned to Parliament with the special object of giving effect to their views, and we have no doubt that this will be the result. In fact, so far from Mr. Gladstone's words confirming the view that our leaders were not to regard the return at next election of members as any indication of the feelings of the country on this subject, they seem to us nothing more nor less than a call to both parties to come forward and do their best, with a not faintly implied hint to ourselves that we have a good deal of leeway to make up."

Mr. Innes, therefore, holds to his declaration to Mr. Campbell, that the present Parliament "is eminently free to deal with the question of Disestablishment," and "that the Prime Minister, in particular, pointedly refused at the late election to place the present Parliament under any restriction on the question, on the ground of its being elected on more pressing issues, and, instead, maintained its right to give effect to any distinct and intelligible voice of Scotland (as, for example, by a legislative resolution for Disestablishment), subject only to a subsequent dissolution expressly on the case, as in the precedent of the Irish Church."

The United Presbyterian Synod's Committee on Disestablishment has adopted the following resolutions:—"1. That the time has come when the necessity of Disestablishment in Scotland should be systematically advocated in Parliament, and urged on the Government. 2. That the constant multiplication of questions in this Parliament, and the efforts to exclude Disestablishment from any place among them, render it necessary, without prejudice to questions of emergency, to vindicate its claim to Parliamentary consideration and timely settlement. 3. That in view of the long-felt injustice and grievance of the Establishment in Scotland, the increased boldness of its assumptions and exactions in the assessments for churches and mansees and otherwise, the position and numbers of those in the constituencies and Liberal ranks who demand Disestablishment as an act of redress and justice, and in view of its highest bearings, the Disestablishment and Disendowment of the State Church in Scotland is a measure morally called for and urgent, and entitled to the early attention of Government and Parliament. 4. That the supporters of Disestablishment in Parliament, especially Scotch Members, are summoned by events to give earnest consideration to the best means of introducing the question of Disestablishment in Scotland into Parliament next Session."

DEAN STANLEY AND CANON LIDDON.

[From the *Pall Mall Gazette*.]

THE 1st Surrey Volunteers attended morning service at Westminster on Sunday, and the clash of their side-arms as they sat down had hardly ceased to ring through the lofty arches of the Abbey when Dean Stanley announced his text. It was brief, consisting in four words selected from the 20th verse of the 10th chapter of Romans, "Isaiah is very bold." The Dean merely alluded in a sentence to the nature of the boldness required from soldiers and volunteers, and then passed on to consider the nature of the moral courage which had in Isaiah so conspicuous a type. Two outward signs distinguished his writings. The first was his study of the past, as shown in his references to seers and psalmists of former times; the second was the simplicity of his style. The Dean dwelt much upon the savour which is the peculiar charm of antiquity, and quoted with warm approval the saying of a wise king of Spain—"Give me old wood to burn, old wine to drink, old books to read, and old friends to converse with." Read old books, said the Dean, converse with old friends, and join these with your new thoughts, so you will be able humbly to share in the royal elevation of spirit which distinguished the greatest of the prophets. The simplicity of Isaiah's style exposed him to ridicule from the same class of men who complained of St. John for merely repeating to the Ephesians, "Little children, love one another." They were answered by St. John, who told them, "If you put in practice what I say unto you, you will have done everything the Gospel enjoins." Have the courage (said the Dean) like Isaiah and like St. John and like a Greater than either prophet or apostle to be simple, to be quiet. In that lies your strength. Husband your resources. Do not squander your vital forces. It is the still small voice that is heard at last. By patience, by sympathy, by a fixed determination not to quarrel, but to overcome evil with good, by silent reliance on the goodness of a good cause, you will gain a boldness which the world cannot give and which the world cannot take away. The inward sources of this moral courage, the Dean maintained, were twofold—first, a trust that God was with us; and secondly, a faith in the future. The belief that God was with us, rightly understood and fully comprehended, was truth and soberness itself. From that sprang patience, charity, hope, and courage. If God—if the Right and the True—be really on our side, abuse and ridicule are just nothing at all. We can wait for the judgment of the wise and good, for the judgment of posterity, for the judgment of God. However difficult men might find it to arrive at a correct opinion on this or that subject, it was not at all difficult to know that discrimination, calmness, and charity were good, and that violence, falsehood, and uncharitableness were evil. To be accepted by the All-wise and the All-just, let them be

just and true and conscientious. If they did their best and tried their utmost to do the Right, they might leave with confidence the issues in His hands. The other great source of Isaiah's courage was that he stood on the verge of his own age. He was one of those whose glorious yet difficult privilege it is to stand in advance of their own time, labouring to bring about what the future will certainly realise. It was the lot of all whose life is worth living. They had the consolation of knowing that their work was never lost. Success ultimately was certain. Ears would not always be deaf, nor would eyes always be dim. The struggle against selfishness, hardness, and meanness would yet be victorious. The day was coming when a vile person would no more be called liberal nor a churl bountiful. Progress, though not without relapses, yet was constant. Be cheerful, be happy, be confident—there will come a good time hereafter. The future speaks not of grief, but of joy. The darkness of night will soon be past, and the new and the brighter day will banish the thought of the dreary past. The Dean concluded by a pathetic reference to the death, during the last week, of a former attendant at the Abbey services, an event once more reminding us that the future was greater than the present, and in that faith

"We steadfastly gaze on the face of the dead,
And joyfully think of the morrow."

In the afternoon the whole of the seated space in St. Paul's was crowded by a vast audience. Canon Liddon was the preacher. It was the first of his December sermons as canon in residence; and as he had paid a visit to Mr. Dale during the week, it was expected he would refer, at least indirectly, to the crisis in the Church. This expectation was increased when Dr. Liddon announced the subject of his discourse, the favourite text of George Fox and the early Quakers, "The kingdom of God cometh not with observation" (Luke xvii. 20). Dr. Liddon delivered a very powerful and brilliant discourse upon the nature and origin of the Divine kingdom, its unnoticed beginnings and its rapid but imperceptible extension. At Rome its establishment was regarded with the same contemptuous indifference with which we in London would hear of the rise of a new fanaticism among the Zulus. So unobserved were the early developments of this kingdom that no one can say who first brought Christianity to the Eternal City. In this respect Christianity offered a remarkable contrast to Mohammedanism, which burst on civilisation as the war-cry of an invading host, and was enforced at the point of the scimitar as the sole alternative to ruin or death. The history of the faith of Mahommed was written in characters of blood and fire across great continents. The frontier of its dominion was traced by the successes of its warriors, and it had receded with each progressive collapse of the barbarous forces to which it was indebted for its earlier expansion. Far different was the progress of the kingdom of Christ. Canon Liddon, in his fervour, was paying scant heed to Dean Stanley's admonition to husband his resources, and to refrain from squandering his vital forces; but now he became even more animated, his eye flashed, and far away overhead the misty dome re-echoed with the stirring tones of his resonant voice. The following are the exact words of a remarkable passage which will not be soon forgotten by those who were thrilled by the strenuous passion of its delivery:—"But a time came when, as we must sorrowfully admit, our Lord's words no longer described the manner in which it was always sought to advance His kingdom among men. Christians were true to Him when they suffered and prayed in the Catacombs than when, after Constantine's conversion, they waited as courtiers in the antechambers of the Cæsars. And when the Roman Empire fell, and amidst the general collapse of the old society, the Church remained as the single institution that stood erect in a world of ruins. It followed that the chief pastors, though styling themselves servants of the servants of God, became in the natural course and by the pressure of events, temporal princes, ruling the bodies as well as the souls of men; and that her bishops took their seats in earthly Legislatures; and that her public action commingled with that of the powers of this world, and attracted at least an equal share of human observation. And then even Christian men brought themselves to think that the kingdom of God could somehow be made to come, with great 'observation,' by the mere manipulation of physical force; that it would come in the wake of conquering armies, or at the dictates of earthly magistrates, or in obedience to the sword, not of the spirit, but of the soldier or the policeman. Now this gigantic and degrading misconception was undoubtedly in its origin due to a particular kind of intimacy between the Divine kingdom and the powers of this world—an intimacy of such a sort and character that the received methods for extending and guarding an earthly empire seemed to be immediately applicable to the work of protecting and enlarging the kingdom of God. The days of that old intimacy are, as it would seem, passing away all over Christendom; and if as we look back on them, we must as Christians regret the loss of that public honour which was assigned by our forefathers to religion among the other concerns of life; still we may repeat that the true strength of Christianity lies, not in the outward symbols of its empire, but in the reality of its empire over hearts and wills; that the kingdom of God, which 'cometh not with observation,' does not really need contrivances for causing it to be observed; and that a possible future of the Church, which may seem to worldly eyes sheer poverty and failure, may yet contain within itself the springs of a renovating moral force—a force intense and concentrated—whereby she may win back to the faith and love of the early ages the worn-out and decaying energies of a jaded and heartsick world."

That was the culmination of the sermon; and although Canon Liddon did not immediately conclude, the rest of his remarks had no bearing upon the question of the hour.

Our contemporary has also the following note on the subject:—"At such a time as the present, when the minds of many are filled with dread at the thoughts of coming change, the words which Canon Liddon uttered at St. Paul's on Sunday afternoon cannot fail to produce a great effect. In many respects the discourse which the greatest preacher of the English Church delivered with all his glowing eloquence and even more than his accustomed force to one of the largest congregations ever assembled under the dome of the great City Cathedral was one of the most important pulpit utterances of late years. 'The natural course and pressure of events' have indeed wrought a marvellous change when such a sermon can be preached from the pulpit of St. Paul's. For Canon Liddon not merely asserted that the intimacy between the Christian Church and the temporal power was fast passing away all over Christen-

dom, but he showed that he at least was too sincere a believer in the essential divinity of the spiritual power of the Christian faith to regard such a consummation with dread or with dismay. On the contrary, the future discloses to him a vision of a Church regenerated by the loss of the trappings of power and the burden of wealth, containing within itself 'the springs of a renovating moral force which may yet win back to the faith and love of the early ages the worn-out and decaying energies of a heartsick and jaded world.' Such an utterance at such a time and at such a place is indeed a notable sign of the times.

ECCLESIASTICAL MISCELLANY.

THE JUBILEE OF THE CONGREGATIONAL UNION.—We understand that, at the request of the Committee of the Union, the Rev. J. G. Rogers, B.A., has consented to write a popular Church History of England from the time of the Reformation, especially in relation to the rise and progress of Congregationalism. It will be brought out in a small and cheap volume during the next (the Jubilee) year, and is specially intended for the benefit of the younger members of Nonconformist families.

CHURCH AND STATE AT THE STOCKPORT AND DISTRICT PARLIAMENTARY DEBATING SOCIETY.—On Friday last, in the presence of the Mayor of Stockport, Major McClure, J.P., Alderman Idderley, Captain Turner, J.P., and a distinguished company of ladies, the interesting discussion on the Church question was brought to a conclusion. The debate had originated six weeks before in a resolution of the Premier (Mr. A. Y. Schofield, Chelsea) declaring that "In the opinion of this House the Disestablishment and Disendowment of the English Church as defined in his remarks, were to be desired, alike in the interests of justice, religion, and morality." An amendment was moved by the Liberal member for County Galway, to the effect that the time was not opportune, neither was the question of Disestablishment and Disendowment ripe for settlement. The amendment was first put to the House, and the division being taken, the numbers were announced as follows: For the amendment, 224; against, 282,—majority 58 against the amendment. The Premier's resolution was then put, when there voted for the resolution; 239 against, 216,—majority for the Government of 73. The total strength of the society is 600, but a considerable number of members paired on the occasion. The division may fairly be taken as representing Stockport opinion on the question, which is exceedingly strong, and, beyond doubt, the question of Church and State will be made a party cry at the next general election. We wish our Stockport friends every success.

CLERICAL OBEDIENCE AS AFFECTED BY DISESTABLISHMENT.—"If the Church were disestablished to-morrow," the Bishop of Manchester says, "yet as long as they retained their Prayer-book and its rubrics, as long as they had anything in the nature of a trust-deed, and were bound to teach a prescribed creed, any departure from the terms of that trust-deed would be cognisable by the civil courts." That is quite true, but it is very important to observe that the position of the courts would not be what it is now. Much depends on what the bishop means by Disestablishment, and on the way in which that process is carried out. Much depends on the amount of power that is left to the clergy. In any case, a synod or some similar body, would come into existence with power to define the conditions of membership, discipline, and so forth within the Episcopalian Church. By this synod the terms of the trust-deed would be settled. Among these terms, in all probability, would be found obedience on the part of the clergy to the bishop. If the bishop, in the exercise of authority so conferred, duly and regularly inhibited the rector of St. Velast's, then the courts, in case of an appeal to them, would no doubt have jurisdiction. The difference would be that in such a case the court would not go behind the bishop. The rules of the Episcopalian Church would be enforced on members, as the rules of a friendly society are enforced. There could then be none of this confused talk about conscience, about judge-made law, about the profanity of Privy Council decisions, and all the rest of it. The Ritualist clergy might or might not be the better for the change, but they would have the satisfaction of being able to acquiesce in the decision of the bishop as a source of purely spiritual authority, though subject to the incident of secular enforcement.—*Pall Mall Gazette*.

A CLERGYMAN'S REASONS FOR DISESTABLISHMENT.—The Rev. Alan Brodrick, writing to the *Guardian* from Broughton Gifford Rectory, Melksham, gives the following reasons for asking for Disestablishment:—"1. The intrusion into God's acre of every schismatic under the sun, under the cloak of 'Christian (Unitarian and Arian?)' and orderly 'services.' 2. The imprisonment of an aged and holy priest of God in a felon's gaol by a State court, because he uses ritual (confessedly permissible) to symbolise the doctrines of the Holy Eucharist stated by such court. 3. The unequal and anomalous endowments of our parishes; the poor stipends of many incumbents and curates. [I, for twenty-one years, working hard, and with a large family and very narrow means, never received more than £140 a year and a house, if I may venture to speak *par parenthèse*.] 4. The debauching effects of our prelates' spiritual life of the atmosphere of the House of Lords. 5. The paralysis of the Church's national synod and the inadequacy of our Conventions. 6. Our faulty system of patronage. 7. Open and avowed infidelity legislating for us. 8. The barrier a State Church presents to Christian Nonconformity. 9. The total want of the Church's synodical interpretation of rules of ritual and discipline by a national synod. 10. The legitimate trust that the national conscience will deal tenderly and generously with a Church whose history is hidden in the cradle of the Christianity of our race."

FURTHER MISSIONARY TROUBLES IN CHINA.—The *Foochow Herald* states that another assault upon missionaries has taken place in China. This time (it says) it is not the Fokien province, the place of the assault being Canton. The threatened outbreak at that place a few days ago, although not of serious import at the time, has not been without its evil results, as the following extract from a letter dated September 24 will show:—"The trouble of the Roman Catholic Cathedral had hardly subsided, when a most daring and unprovoked assault was committed by the Chinese upon the Revs. Selby and Morris, of the Wesleyan Mission. It seems that these gentlemen intended to visit a place called Shek-kok, about sixty-five miles from Canton, after which they were to proceed further inland, for religious purposes. These two gentlemen arrived on the 20th of September, and upon passing a large crowd of people enjoying a 'sing-song,' loud murmurs were heard, denouncing the foreigners

who created the disturbance at Canton, and both parties were at once assailed with threats of being drowned and afterwards with stones and other missiles, Mr. Selby receiving a very bad cut on his wrist, both gentlemen barely escaping with their lives; in fact, they only did so by retreating towards the river, and getting on board a boat, thus escaping further violence from the angry crowd."

THE BURIALS ACT.—Under the 13th section of the Burials Act, after consultation last week with the Dean and Chapter of Ely, the archdeacon, the honorary canons, and Chancellor, the Bishop of Ely has authorised two forms of service for burial—(1) where the present office may not be used, and (2) at the request of a friend, being those agreed to by the Convocation of Canterbury in 1879. His lordship expresses his intention not to consecrate any addition to a churchyard or cemetery, but will use the ancient office in the case of any ground vested in private trustees. He thinks the "passing bell" should be rung when desired at the death of a Nonconformist, but not at his burial, unless the Church service is used. He advises his clergy to follow the same rule as to burial on Sunday and the choice of a grave towards Nonconformists as to Churchmen, and he counsels them to register the funerals.—The first Nonconformist burial in the consecrated portion of the cemetery at Bangor, North Wales, took place on Tuesday, the 7th inst. The service was conducted by the Rev. J. C. Bedolfe, pastor of the English Congregational Church. "Nothing," writes a correspondent, "could be more courteous and Christian than the conduct of the vicar of the parish in connection with the matter. He has thereby set an example in the Cathedral city, which, it is hoped, all the Conforming clergy of the diocese will follow."

THE OPENING OF MUSEUMS ON SUNDAYS.—At a meeting of the Committee of the Working Men's Lord's-day Rest Association, held at the offices, No. 13, Bedford-row, on Wednesday night, Mr. C. Hill, the secretary, reported that Lord H. Lennox, M.P., had pledged himself to bring forward his motion for opening the Natural History Museum on Sundays. The following resolution on the subject was unanimously adopted:—"That the opening of any of the national museums on Sundays would pioneer the way to the Sunday opening of every place of recreation and amusement throughout the country, give a great impetus to Sunday labour in many departments of trade, and gradually make the Sunday more like a Bank Holiday; this committee therefore calls upon all who value the Day of Rest to co-operate in efforts to resist the repeated attacks on the Divine institution of the Sabbath made by the various anti-Sunday organisations." The secretary also reported that a metropolitan committee of more than 500 members had been formed to resist Lord Lennox's motion, and that at the Conference of Librarians a proposal to open public libraries on Sundays had been defeated by thirty-eight votes against eight.

CLERICAL HOSTILITY TO THE BURIALS ACT.—The *Carlisle Journal* contains the following account of a painful burial case occurring in the district of Harper Town, near Carlisle:—"The child of a Wesleyan class-leader having died at Halton-le-Gate on the 6th inst., the father arranged to have the child interred on Monday last in the churchyard at Harper Town, due notice having been given to the resident clergyman to that effect. When the funeral procession reached the church gates, the clergyman met the parents and informed them that the corpse would not be allowed to go into the church, but must be carried direct to the grave. Certain members of the sorrowing group at once remonstrated with him as to the harsh and cruel nature of his conduct, but all to no purpose. In reply, he said that he had been provoked to his present action by the passing of the recent Burials Bill, and that in future it should be seen that all who were not members of his church, or who had not been baptized by him, should be treated in precisely the same manner." From the letter of a correspondent we learn that the child had been baptized by a Wesleyan minister, and it was on hearing that fact that the clergyman said he should not permit the funeral party to enter the church: though he added the statement given above. The mother of the child, we are told, fainted several times during the ceremony.

BISHOP ABRAHAM, writing from the Close at Lichfield, declined to attend a meeting of the English Church Union to protest against the Rev. T. Pelham Dale's imprisonment, but stated he would rather attend a meeting of Englishmen pure and simple, entirely apart from any Church question, to protest against a violation of the constitutional compact between the Church and State, and against the very language of the statutes. "Relying," he says, "on these statutes of Church and Realm, Englishmen have been induced to take Holy Orders in the Church of England, whereupon the State, having obtained the services of gentlemen to minister to the well-being of the people, violated the compact, and being physically stronger than the Church, destroyed her Court of Judicature, put up another purely Parliamentary Court instead, and sent the clergy to prison if they resisted. We were just as much bound to protest against this violation of justice, truth, and honesty, as Hampden was when King Charles I., supported by the judges of the land, made that unconstitutional and illegal demand upon him to which you refer in your letter."

CHURCH AND STATE IN SWITZERLAND.—At the beginning of last year the clergymen of thirty-seven parishes in the Canton of Solothurn had come to the end of the period for which the law allows a priest or pastor to hold a benefice, and an order was issued by the State authorities commanding a new election in each parish. In Starrkirch, a Catholic parish, there were two candidates—the priest whose term had run out, Pfarrer Geschevind, who is an Old Catholic, and a priest who had officiated for some time to the Roman Catholics in the parish. At the official voting the Old Catholic parson obtained 109 votes, the Roman Catholic candidate only 11. It was evident that the Roman Catholics had abstained from the public and official urn. It appears, however, that they held an election of their own, at which 104 votes fell to their own candidate, and none to Geschevind. The Cantonal Government declared that the people had re-elected Geschevind, he retained the parsonage and stipend, and received the confirmation of the public civil authorities. A few days later the Roman Catholics applied to the Cantonal authorities for the deposition of Geschevind, on the ground that he had not been elected by the whole ecclesiastical parish of Starrkirch, which, they stated, was legally "one juristic person," and not two separate congregations. The Cantonal authorities decided against them, and they carried their appeal to the Federal Council, or Bundesrath, which has confirmed the judgment of the Canton. The Bundesrath observes that the Law knows nothing whatever of parties, but asserts and confirms the right of the *Gemeinde* to choose its own pastor.

BRITISH & FOREIGN BIBLE SOCIETY.

On Tuesday evening a numerous attendance of *conversations* was held at the Bible House, Queen Victoria-street, the object being to give the friends of the society the opportunity of meeting Mr. Edward Millard of Vienna, the Rev. G. P. Davies, of Berlin, Mr. W. H. Kirkpatrick, of Brussels, and M. Gustave Monod, of Paris, Continental agents of the society. The company were received by the Rt. Hon. the Earl of Shaftesbury, K.G., President of the society, and by the treasurer and members of the committee. Amongst those present were the Right Hon. the Lord Mayor, Mr. Alderman Fowler, M.P., Sir Charles Reed, M.P., Rev. Dr. Moffat, Rev. Dr. Stoughton, Rev. Dr. Reynolds, Rev. Dr. Manning, Rev. D. Wilson, Rev. Carr J. Glynn, Rev. J. Fleming, Joseph Hoare, Esq., G. Williams, Esq., J. Kemp Welch, Esq., Rev. C. E. B. Reed, Rev. J. Sharp, and many other well-known friends of the society. Tea and coffee were served at eight o'clock, and some time was devoted to an inspection of the numerous objects of interest with which the Bible House abounds. An adjournment having taken place to the library, the Earl of Shaftesbury took the chair, and a hymn having been sung, prayer was offered by the Rev. Dr. Edmond.

The Rev. C. E. B. Reed, in introducing the society's agents, said it was felt by the committee that it would be a very suitable and pleasant thing to take advantage of their presence in London to call together a number of their friends in the neighbourhood of London who might meet and hear what they had to say. The object of the meeting, therefore, was partly to introduce the friends of the society to some of its veteran workers who had been representing the society for many years on the continent of Europe, partly also that information might be given by their friends who were in the best possible position for speaking as to the work of God and the distribution of His Holy Word in the lands where they had been labouring, and partly also with the very simple desire of introducing their friends to one another. One of the principles of the society was that it should form a rallying point for Christian people, and the gathering of that evening was an effort to give tangible and visible effect to that principle. They rejoiced in welcoming the representatives of many religious societies who were present. In their meetings they were always most cordial in acknowledging the help which they received from the Bible Society, and they in their turn were equally cordial in recognising their indebtedness to the missionaries of various societies, without whose co-operation and scholarship it would be impossible to translate and circulate the Holy Scriptures. (Applause.)

The President said he was quite sure the meeting would agree with him that they could not come for a better purpose to that noble house, erected as it was to the honour of God, or use it for a better purpose than that of receiving some of his most excellent and faithful servants, who had come there that night to give a statement of what, under God's blessing, they had been able to do; and he had no doubt those present would be filled with the hope of greater achievements in the future. He would therefore call upon their old and trusted servant, the one of the longest standing they had, Mr. Millard from Vienna, to speak of his large experience. (Hear, hear.)

Mr. EDWARD MILLARD said this was a year of jubilee, it having been discovered since he came to this country, that it was just 50 years ago since the agency of the Society arose. He would not dispute that he was the oldest foreign agent of the Society, and therefore an honour devolved upon him of which he felt entirely unworthy. He did not remember quite the first beginning of the society 76 years ago, but he remembered some of the beginnings. He was sent out when Lord Bexley was president and Mr. Andrew Brandram the secretary; and he had seen the beginning of colportage in 1847. At that time there was a law forbidding the hawking of books in Germany, and he began with two men, who went about qualified as commercial travellers, and who did much good. 1848 was the year of revolution; and in 1849 the Government opened up the way for colportage, and there were now in the central parts of Europe 300 men doing invaluable work. (Hear, hear.) He asked them, if possible, to imagine that by some magic influence all the Bibles in this land vanished at once. That was what they found on the Continent; but if the Bibles here all went to-day, a few days after there would be plenty again. There was no translation of the Bible in many countries; but he saw the beginning of translations into the Serbian, Lithuanian, and Slavonian languages, and they were still engaged in the great and blessed work. It was a great thing that they were able, in languages in which formerly the Word of God was unknown, to give it to the people in their mother tongue. (Hear, hear.) He had seen the beginning of the first Russ Bible, and mentioned this to illustrate how kind and gracious God in His providence

was to guide the agencies of this great institution. In answer to Mr. Nicholson, of St. Petersburg, he had said, if Russ Bibles were printed in Hebrew for the Jews, why not print a Russ Bible for Christians, as there had never been a complete edition, but only certain portions? He was aware of the difficulties of importing those Bibles into Russia, but considering that a great number of Russians came into Germany, he thought the Bibles could be supplied there; and the 10,000 Bibles were distributed, the Russians coming to fetch them from the depôts. And not only one 10,000, but another, and a third were printed, all finding their way into Russia. He had seen the beginning of the society, but not the end; he had circulated four million copies of the Scriptures, but after all that was not much, considering the population of his agency which consisted of 40 millions. The society had circulated 88 million copies, and as there were 1,200 millions of people in the world, there was much work yet to do. But yet he thought he saw the beginning of that glorious end when the earth shall be filled with the knowledge of the Lord. It was true that in his agency they seemed to be going backward more than forward, but they had never had such a time of woe and trouble, and in which the work was so fettered. He was sorry to say that where his colporteurs were once able to go they were no longer allowed; for example, in the Tyrol, Bohemia, and Moravia the law was being enforced upon them. Bosnia had been added to his agency; while it was under the Mohammedan rule the Scriptures were free, but since Austria had come in, the Scriptures were forbidden. They had God's promise, however, that the blessed end should come, and that the Word of the Lord should stand and the earth be filled with the knowledge of His glory.

M. GUSTAVE MONOD, of Paris, speaking of the results of the society's work in France, said it had circulated in that country nearly seven million copies of the Scriptures, and if they bore in mind that there were not in France more than one million of Protestants, and that their spiritual wants were provided for by the two French Bible Societies, it would be seen at once that the work of the British and Foreign Bible Society was really a missionary work among Roman Catholics. The work of the French societies was confined to the Protestant portion of the community, and were it not for their society the 25,000,000 Roman Catholics would be left without the Word of God. In proof of the good resulting from this circulation of the Scriptures, he said that in nine cases out of ten where they found a Protestant Church established, it had its commencement in the fact that some years back some Roman Catholics of the village had assembled and determined to have a Protestant pastor to explain the Scriptures to them. But how came it that they had the Scriptures which the Roman Catholic Church kept so carefully hidden from the people? The answer was—A colporteur had been passing, it might be, many years before, and though perhaps he had sold but a single Bible in the whole village, and had gone on his way thinking that time and strength had been wasted for nothing, yet the Lord had watched over the precious seed, the Book was read first by one, then by another, then by several together, until their eyes were opened, they perceived the difference between the Gospel and the teachings they were accustomed to receive from their churches, and they called a pastor; a small congregation was formed, and a Protestant Evangelical Church, which owed its very existence under God's blessing to the Bible circulated by the colporteurs of that society. (Applause.) He urged the necessity of the appointment of more of these faithful men, so that their work should largely increase.

Mr. KIRKPATRICK then gave an account of the work in Belgium, in which country 600,000 copies of the Scriptures had been circulated since 1835, and thirty or forty pastors and Evangelists had been placed over young churches, which had increased in numbers and now counted their hundreds of Protestants where formerly there was not one. The clergy had done all in their power to prevent the circulation of the Scriptures, which they denounced as a bad book from the pulpit and in the confessional; but the people, as they became educated, had begun to think for themselves, and now wherever the colporteurs went, they found whole families who read the word of God and were ready to join in Protestant worship whenever it was within their reach.

The Rev. G. P. DAVIES said 50 years ago the committee of the British and Foreign Bible Society passed this resolution, that Dr. Pinkerton should be sent out to Frankfort-on-the-Maine, and he was to be the society's agent for Germany, for Austria, for Bavaria, for Poland, and, if the way should be opened, for Eastern and Southern Europe. (Laughter.) He went, and every one who knew the history of the society knew that a better and more faithful agent than Dr. Pinkerton the society never had. (Applause.) In the first decenniad of Dr. Pinkerton's labours, the circulation of the Scriptures was not more than 50,000 copies a-year, but now, building on the foundation which he laid, what was the state of things? Why, he had successors in Berlin, in Vienna,

in Odessa, in Constantinople, in Rome, in Spain, and in Lisbon, each of them at the head of an army of colporteurs. Looking at this result, he wished to strike a jubilant note that night and to say, "Bless the Lord, O my soul, and all that is within me, bless His holy name." (Applause.) This being jubilee year he would adopt a jubilant tone. In his journeys he did not find a spot in which there were no traces of the beneficent work of the colporteurs of the British and Foreign Bible Society. He had seen their Bibles on the High Alps, in the grand hotels, and in the hands of herdsmen, shepherds, and peasants, on the Russian frontier, in Lithuania, and in the vast heath that extends from Hanover up towards Bremen. North, south, east, and west, he had seen their books in the hands of school-children; and when he took his place with believing Christians for the purpose of edifying each other by reading the Scriptures, the books in their hands were the books of the society. More than a million copies of the Holy Scriptures had been put into the hands of the Roman Catholics of Germany, and tens of thousands distributed among the 500,000 Jews who inhabited the country. They might look at their success microscopically, and take conversion upon conversion of individual souls; or they might look at it on a grand scale, telescopically, and notice the influence of the circulation of the Scriptures upon the growth of national piety. To illustrate this he would call attention to three facts:—First, when they sent out Dr. Steinkopf, where the Gospel was preached in one pulpit, it was now preached in ten. An aged pastor told him that when he first came to Berlin there were not more than three ministers who believed in the Divinity of Christ or preached Paul's doctrine of justification by faith, and now, he said, the difficulty would be to find three who did not at least profess to do it. (Hear, hear.) Another clergyman had told him that when he first wished to establish a missionary prayer-meeting, not a church or school-house was placed at his disposal, and the meeting had to be held in a carpenter's shop. He did not believe there was now a single church in Berlin which would be refused for preaching a missionary sermon. Orthodox Lutherans, as well as Rationalistic ministers, had objected to Sunday-schools, but there were now in Berlin nearly fifty schools, with 700 teachers and 12,000 scholars. They had now twenty-five city missionaries and three ordained superintendents. Forty years ago Protestants in Germany cared nothing for their brethren scattered among the Romish population, whose children were being absorbed into the Church of Rome; but now there was a society, with an income of £37,000, for building churches and schools, and sending out ministers to meet that difficulty. He maintained that the stone which set this great institutional movement rolling in Germany was the enthusiasm with which, in the first twenty-five years of this century, the idea was taken up of circulating the Word of God, and the organised effort for the purpose of accomplishing that end. His second fact was that the Bible had once more become the book of the family and of the school. All the German societies and their own society put together had, however, since the beginning of the present century, circulated under twenty millions of Bibles, Testaments, and portions. Allowing that ten millions of those were whole Bibles, it should be remembered that there were more than eight millions of children of school age in Germany at the present time, so that he did not exaggerate when he said that if the problem were in the course of the next five or six weeks to put a copy of the whole Bible into the hands of every child of school age, there would not be enough Bibles for the purpose. A great deal, therefore, yet remained to be done. His last observation was that the society, by its activity, had actually compelled the Pope to give the Bible to the people. He had sanctioned a translation of the Scriptures with notes, but the diocesan bishops had sanctioned a translation without notes, and he believed that more than a million copies of the Holy Scriptures had been in that way circulated among the Roman Catholics of Germany. (Applause.) These facts, he believed, justified the jubilant note which he had struck. It was a matter of deep thankfulness to God that, after fifty years' diligent labour, such great results had been achieved.

The LORD MAYOR, in proposing a vote of thanks to the Earl of Shaftesbury, said that the noble earl's life had been devoted to the cause of benevolence and philanthropy, and that he had been greatly honoured by the nation; but that no honour conferred upon him had been so great as that of the presidency of the British and Foreign Bible Society. He was delighted to hear that the Word of God was making rapid progress in Germany. Distinguished as Great Britain had been in literature, science, art, and colonisation, one of the greatest blessings which it had conferred upon mankind was the sending of the Word of God into all the nations of the earth through the medium of that great society.

Mr. JOSEPH HOARE, in seconding the motion, expressed the pleasure which he and the committee felt in the response which had been made to their invitation, and their gratitude to the foreign agents who had

worked so successfully and diligently for the society.

The EARL OF SHAFTESBURY, in acknowledging the vote of thanks, said it was abundantly clear that the Providence of God had watched over the society, for during its whole history, notwithstanding the difficulties which it had to encounter, and the various intricacies of the subject, financial, moral, political, and religious, it had never made a great and irretrievable mistake. Their agents had been not only Christian men, but men of common sense and sound judgment. With regard to himself, if those who came after him wished to say anything to his honour, let them say that he had been President for thirty years of the British and Foreign Bible Society. (Applause.) The society was not a mere human conception, it was a Divine inspiration. He was delighted to hear of their successes in Germany. It was a matter of honest pride to them to remember that the greatest lady in the empire was an Englishwoman, whose heart, as he well knew from personal knowledge, was deeply concerned in the interest of the Bible Society and the advancement of Christian truth throughout the world. The Bible Society was to him one of the greatest comforts in life; for he saw in it a great conservative principle for the empire. He did not use the word "conservative" in a political sense—(laughter)—he meant the conservation of the nation and of its institutions—the conservation of an empire which God had raised up for mighty purposes. At times, when he thought that all looked dark and dismal, and that the country was approaching, as it were, to its consummation, he could not but take to himself the consolation that had been so great a comfort to Manoa and his wife, "If God had been pleased to destroy us, would He have shown us such great mercies?" (Applause.)

A hymn was then sung, and the Rev. Charles Jackson brought the proceedings to a close by pronouncing the benediction.

THE "EDWARD BAINES" MEMORIAL.

A CROWDED and influential public meeting was held on Friday evening, in the Leeds Albert Hall for the presentation of the memorial of £3,000 recently subscribed in commemoration of the public services of Mr. Edward Baines. Mr. Jas. Kitson, Jun., Chairman of the Committee, presided.

The CHAIRMAN, in his introductory address, mentioned that Mr. Edward Baines commenced his career in 1815, and was present as a reporter in 1818 at the Peterloo massacre. "When," said Mr. Kitson, "we look back to that time and consider the manner in which the people of this country were treated when they were met to assert their constitutional rights, and contrast it with the manner in which they are dealt with at present, we can realise how much we owe to the advocacy of men like our friend Mr. Baines." After passing in review the services rendered by Mr. Baines in the establishment of mechanics' institutes, in advancing popular education, in promoting free trade, and in extending the franchise, the Chairman said: "If it had been for these services alone I don't think that the demonstration such as has culminated in this memorial would have been held. It is really for his high character, for his steadfastness of purpose, for his single disinterestedness, for the perfect conscientiousness with which he has acted in every relation of life, that we are met here to do him honour. (Applause.) And we are met here to do him honour because we are proud to think that in busy communities like this of Leeds it is possible for a man to live a life such as he has lived—(applause)—and we are endeavouring, if possible, to enshrine the remembrance of his character for the benefit of future generations. (Applause.) It is now my duty to present to you, Mr. Baines, this memorial—(loud cheers, the audience uprising as the speaker handed the document to Mr. Baines)—which is given to you, sir, as a token of affection and of love by the people of Leeds—(applause)—it is given as an acknowledgment of great services rendered to this community and to the nation at large. It is given to you with the hope that your character will be held up as an example to future generations—(applause)—and with the hope also that it may be an inducement to all our public men to endeavour, as far as may be, to follow your noble example." (Loud, prolonged, and repeated cheers, followed by the singing of "Auld Lang Syne," and further cheers.)

The RIGHT HON. A. J. MUNDELLA, Minister of Education, in an address recognising the services rendered by Mr. Baines, said: "I was not born when Edward Baines first advocated the cause of Mechanics' Institutes, and I should not have been here to-night as the Minister of Education. I had never had the advantage of a Mechanics' Institute. I therefore owe Mr. Baines and his co-workers a debt of gratitude. I was one of their unknown protégés, and there are tens of thousands of men in this country to-day who owe much of their education, of their intelligence, of their social position, and of their wealth to the enlightened and self-sacrificing efforts of Mr. Baines and his colleagues." Mr. Mundella, in concluding, said, "When

he has passed away you will say of him as Tennyson said:—

"His was a life in civic action worn,
A soul on noblest mission sent,
A potent voice in Parliament,
A pillar steadfast in the storm."

Lord F. CAVENDISH, M.P., drew attention to the fact that Mr. Baines' influence had not been confined to Leeds, but that in every village and every town of the Riding his name was honoured and respected.

Mr. THOMAS DAWSON, president of the Leeds Mechanics' Institute, said Mr. Baines was the only survivor of that grand trio—Brougham, Birkbeck, and Baines—who established the Mechanics' Institution.

Mr. EDMUND WILSON, one of the hon. secretaries, then read the address, which was as follows:—

To EDWARD BAINES, Esq.

Leeds, December 3rd, 1880.

Dear Sir,—It is with no common feelings of gratification that we have to address you on this occasion.

To have completed your eightieth year, and, after so useful and so very laborious a life, to be in the possession of such remarkable vigour, and in the fullest exercise of the intellectual faculties, and in the almost daily discharge of highly responsible public duties, with personal attendance at important public engagements, calls for the warmest congratulations of your very large circle of strongly-attached friends.

This attainment of your eightieth birthday, dear sir, appeared, however, to some of those friends to warrant not only the offering of their earnest expressions of satisfaction and respect, but also to suggest the suitability of some more enduring manifestation of private and public regard.

For this end, a meeting of a number of gentlemen, representing very varied political and religious opinions, was held, when, a true due consideration of the subject, a committee was formed for the purpose of raising a fund that might be so applied as to keep your name before your native town and the country, and be a lasting memorial of your life of valuable public service.

An appeal was consequently made; and, though this took place at a period of great and general depression, it was met by a most cordial response, subscriptions not only from Leeds but from various parts of the country, to the large amount of upwards of £3,000, being promptly forwarded to the committee.

In considering the appropriation of the large amount thus contributed, the committee, after previous consultation with yourself, and in entire agreement with your views on the subject, have come to the conclusion that the fund might, with great advantage, be thus applied:—

First, towards the erection of a prominent portion of the Yorkshire College, of the Council of which Institution you, sir, are the chairman, and as such deeply interested in its success; the portion of the building thus to be erected to be conspicuously inscribed with your name;

And further, that the fund should be made available for the foundation of a number of scholarships in connection with the Yorkshire College, to the aggregate value of £200 per annum, such foundations to be a perpetual trust, and the scholarships for ever to be styled "The Edward Baines Memorial Scholarships." Of these scholarships the committee, in accordance with your own wishes, decided that one-half should be given to students connected with the Yorkshire Union of Mechanics' Institutions, over which association you have presided from its foundation, about forty years ago, and that the other moiety should be assigned, after public competition, to boys or girls who have been educated in the public elementary schools within the borough of Leeds.

The committee believe that this mode of appropriating the fund will be highly satisfactory to the subscribers and to the public, as coupling your name—a name alike deserving of honour in respect of your father and of yourself—with education in its higher and more scientific character, as well as in the encouragement of the intellectual progress of the children of the working classes, objects so especially near your own heart, as affecting the general welfare of the community.

We have now only to add, on behalf of the subscribers, their sincere thankfulness in being able thus to manifest their appreciation of your life-long services to the best interests of your fellow-men, whether socially, morally, or intellectually; of the inestimable value of your own example of religion and virtue, so strongly supporting your patriotism and philanthropy, and of the courtesy, kindness, and consideration which have ever marked your deportment, whether as a private citizen or a member of the Legislature, towards all who have been brought into intercourse with you; and which have justly secured for you the deep respect and warmest regard, not only of the large circle of your personally-attached friends, but of your fellow-countrymen far and wide.

With earnest wishes that every blessing may continue to rest upon you, and with yourself we would beg to include Mrs. Baines also, we are, with the greatest respect and esteem, dear sir, &c.

Mr. HERBERT GLADSTONE, M.P., in the course of a short address, said,—Ladies and gentlemen, I have now the great pleasure of making an announcement. I received about an hour ago a telegram, which was to the effect that Her Majesty had been graciously pleased to confer upon Mr. Baines the honour of knighthood.

This announcement, made so unexpectedly, was received with the most enthusiastic cheering, which was prolonged for several minutes, the whole audience rising at the same time and remaining on their feet, whilst again and again the bursts of cheering were renewed.

Mr. GLADSTONE, continuing, said: You have received that announcement as I had hoped and expected. (Renewed cheers.) I am sure you will agree with me in thinking

that while it marks a just appreciation—(hear, hear)—of Mr. Baines' merits as a man, as a citizen, and as a Christian—(hear, hear)—yet that it is the least that he deserves—(hear, hear)—and that he will do the greatest honour to this order which has been conferred upon him, wearing, as he does, "the white flower of a blameless life." (Applause.) I am sure that his merits have been done full justice to this evening by previous speakers, but we shall all the more rejoice that Her Gracious Majesty—(applause)—has recognised in this way her sense of what is due to Mr. Baines. (Loud cheers.) This meeting shows how Mr. Baines' life and how his actions have been appreciated, not only in this town but in Yorkshire, and, I may say, in England; and this announcement, which I have had the immense pleasure and the great honour of making, puts, I may say, the coping-stone upon our satisfaction and gives completeness to the whole proceeding. (Loud cheers.)

The CHAIRMAN: I think it is right and just to Mr. Baines that I should state that no one in Leeds had the slightest conception that this honour would be offered to him until yesterday morning; that it has come entirely unlooked for—(hear, hear, and cheers)—that he had never dreamt that this would be offered to him, and the compliment coming to him through his old chief, Mr. Gladstone—(cheers)—is doubly precious to him. (Hear, hear.) In conclusion, the Chairman called upon Mr. Baines to address the meeting.

Mr. BAINES, in returning thanks, thus referred to the origin of mechanics' institutions: "They had their origin in Glasgow, as far back as the year 1801. Dr. George Birkbeck, a native of Settle, who received his early medical education in Leeds, but graduated at the University of Edinburgh; having been appointed lecturer at the Andersonian Institution, Glasgow, and finding no maker of philosophical instruments in that city, instructed the ignorant tinmen and other workmen whom he employed to make his apparatus, in the principles of the sciences on which their several industries rested. He also formed them into a 'Mechanics' Institution,' which prospered for some years; but, having removed in 1804 to London, where his large practice as a physician absorbed his time, his educational work was suspended till the year 1823, when, with several eminent friends, he founded 'The London Mechanics' Institution.' It was a crisis in my life, when, having heard of the strange novelty of teaching science to mere mechanics, I went to hear Dr. Birkbeck in an old chapel in Falcon-square, London, where I found him, with his old friend and fellow-student, Henry Brougham, by his side, lecturing and experimenting before five or six hundred 'unwashed artificers.' It was as surprising as it was gratifying to see the intelligent comprehension and enjoyment with which they listened through an hour's lecture; and I felt certain that a great discovery had been made, which might be of immense value to the manufacturers of England. Brougham, whose knowledge was as universal as his mental power was prodigious, and who was a devoted friend of education, wrote a pamphlet to show how possible and how useful it would be to teach the rudiments of science to working men in evening classes, and for that purpose forming mechanics' institutions. The lesson was eagerly learnt in Yorkshire and Lancashire, and mechanics' institutions were formed at Leeds and Manchester. I thought it my duty, with Brougham's pamphlet in my hand, to lecture in many of the towns and villages of Yorkshire, and to explain and recommend the new system. This was in 1824-5, but it was not till 1837 that the advantages of association for mutual encouragement and help were discerned, and 'The West Riding Union of Mechanics' Institutions,' afterwards extended to the whole of the county, was formed. 'The Yorkshire Union of Mechanics' Institutions' has flourished, under a representative council, but with perfect liberty of action to the several institutions, for forty-three years, and at the last annual meeting, held in Skipton, it reported 250 institutes and reading-rooms in the Union, with an aggregate of 48,000 members and scholars, of whom 17,000 are students in the evening classes. No less than 150 of the reading-rooms are in villages, to each of which the Union furnishes the important help of a quarterly supply of well-chosen books from its village library."

In concluding his address he said: "Yet one word more remains unsaid, more important than any that has been spoken. It is this. That great as is the value which I attach to education, and which I wish every student in every branch of learning to attach to it, I cannot for a moment compare it to the value or the happiness of personal religion. This testimony, borne after the experience of fourscore years, may be regarded as deserving the weight of a dying deposition. As such I bequeath it to all the youth who may ever hear my name. The Book that transcends all books is God's own Word; and the lesson it teaches, as beyond all other lessons for time or eternity, is this—Fear God and love the Saviour!" (Applause.)

The MAYOR OF LEEDS said that Mr. Baines

became a public man the year that he (Ald. Tatham) was born; and he was there to acknowledge the benefits and assistance he had received all his life from Mr. Baines' writings and speeches. Their venerable friend had supported his views with persistency and consistency. In doing so he must have come into collision with many people; but in all these cases his urbanity, courtesy, and kindness had always prevented any one coming into hostility with him—(hear, hear)—so that it might be said he was a man without an enemy. He hoped that they might still for many years have their esteemed friend among them as Sir Edward Baines. (Applause.)

Mr. BARRAN, M.P., said some of them knew what the work of Mr. Baines was during the forty years in which he devoted himself to the labour of a Sunday-school teacher. The influence he exerted was not confined to the class he taught, or to the Sunday-school in which he took part. The whole of the Sunday-school work of Leeds was more or less influenced by the action of Mr. Baines. He could say personally that he was influenced by it, and thousands and tens of thousands of men who had lived and laboured in that work in Leeds would bear the same testimony.

The Rev. Dr. GORT, Vicar of Leeds, said that his lines had run along a different groove to those of Mr. Baines, politically and religiously; but he desired to add his testimony as to the noble character Mr. Baines had given to Leeds—far greater than any testimonial they ever might subscribe for him. He had sometimes thought as he calculated how Mr. Baines had acquired that gift by which he was so well known, that it might perhaps be due to those true sympathies which, he supposed, formed a current between the noble-hearted editor of a noble-hearted paper and his readers. As a reader of that paper, he (the speaker) felt that that current of sympathy might be one of those causes by which Mr. Baines had reached a largeness of heart which had lifted him above all those who merely looked to acquire party gain or to push a party purpose. If Mr. Baines owed anything to the newspaper which had brought him into such close friendship and acquaintance with the whole of England and English-speaking races, he was sure he had paid off the debt, and contributed not only to the success of the Leeds Mercury, but of journalism of the best kind in the country. (Cheers.)

Sir ANTHONY FAIRBAIRN, M.P., expressed his gratification with the announcement that his friend Mr. Baines was to be joined to the body with which he had had the honour to be associated during the last twelve years.

Sir CHARLES REED, M.P., Chairman of the London School Board, said he owed it entirely to Mr. Baines that he had been able to enter the cause of popular education. (Applause.) He was engaged in the foundation work of elementary education; but in London, as in Leeds, they were laying a valuable and safe foundation and basis for all that technical study and scientific work which they were prepared to raise up as a superstructure; and he felt that he could take courage to-night after seeing what they were doing in Leeds. They had presented to the country a noble example of what a leading town could do to enable our people to regain that which he feared we had lost to some extent—the pre-eminence of our scientific instruction. He was asked to go to Philadelphia some years ago, and afterwards to Paris, that he might report upon the state of scientific and technical education in those places, and he saw with alarm the progress which was made in foreign countries as compared with our own; and where was there a town in the country more likely to take up a question like this than one which had prospered so much from scientific and technical education? He wished the College every success.

The Rev. Canon JACKSON, in proposing a vote of thanks to the Chairman, said, "Let not that meeting separate without recording amongst Mr. Baines many virtues this great virtue—that he had stood forward for forty years advocating the cause of temperance, to save working men from ruin and their wives and children from distress."

Mr. E. CROSSLEY (Halifax) seconded the proposition, and the Chairman having briefly responded, the meeting closed.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN INFANTILE WASTING AND DEBILITY OF CHILDREN.—Thomas Hunt, Esq., late Medical Officer of Health, St. Giles's and Bloomsbury, writes:—"In badly-nourished infants, Dr. de Jongh's Light Brown Cod Liver Oil is invaluable. The rapidity with which two or three tea-spoonfuls a day will fatten a young child is astonishing. The weight gained is three times the weight of the Oil swallowed, or more; and, as children generally like the taste of Dr. de Jongh's Oil, and, when it is given them, often cry for more, it appears as though there were some prospect of deliverance from the appalling mortality issued from the office of the Registrar-General." Dr. R. C. Croft, Author of "Handbook for the Nursery," writes:—"Dr. de Jongh's Light-Brown Cod Liver Oil is almost a specific in many of the Diseases peculiar to Infancy and Childhood, and I have seen marked benefit produced by its use. Patients prefer it to the Pale Oils, and are able to retain it more comfortably." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsules, imperial half-pints, 2s. 6d.; pints, 4s. 6d.; quarts, 8s.; with his stamp and signature and the signature of his sole consignees on the capsule and the label under wrapper, by all chemists. Sole consignees, Asnar, Harford and Co., 77, Strand, London.

CORN AVERAGES AND TITHE-RENT CHARGES.

On Thursday, a deputation, representing the Essex Chamber of Agriculture, had an interview with Mr. Chamberlain, M.P. (with whom were the Hon. Evelyn Ashley, M.P.; and Mr. Giffen), at the Board of Trade, respecting the way in which corn averages were collected, and their effect upon the tithe-rent charges. The association represented by the deputation numbered 500 members, and at their last meeting they passed a resolution to the effect that tithe-rent charge should be fixed at the sum of £100, instead of the fluctuating charge to which farmers were subject now. The way in which corn averages were taken resulted in unfairness to their collection, and tithe-payers paid a great deal more than they ought to do if there had been an equitable mode of collecting the averages. They complain that the corn averages now taken only represented the value of corn sold in a few markets out of a very large number of markets. The same sample of corn would be sold three or four times over in one day in many cases; and yet it would be returned as if they were separate samples; while the inferior corn did not return was made; and it was obliged to be consumed by the farmers, as it could not compete with foreign supplies. They contended that the tithe-owners had benefited at the expense of the tithe-payers, and they strongly urged that if Mr. Chamberlain introduced a Bill on the subject, the obtaining of correct returns in every market town in England should be provided for, the returns to be made to the seller and endorsed by the buyer, to satisfy the tithe-owners that they were not unjustly treated. They thanked the Government in the name of the association for the measure past last session on the subject of the malt tax, and hoped they would follow it up by the re-introduction of Mr. Chamberlain's Bill of last session, dealing with the corn averages.

Mr. Chamberlain, in reply, said there were two questions—first, whether it was desirable to reconsider the Tithe Settlement of 1836; and secondly, whether, assuming that tithe settlement was to remain, an improvement could be made in the administration of the law, and the machinery by which the corn averages were taken. As to the first question, he was not prepared to offer any opinion. It was a very large question with two sides to it, and any alteration in the interest of the tithe-payers would be strenuously resisted by the important body of tithe-owners, and it was not certain whether a strong case might not be made out if any alteration were to take place against the tithe-payers. He did not doubt that if there had been no Tithe Commutation Act the tithe would have been much larger than at present, in consequence of the great increase in the production. It was not fairly the fact that they were not paying above par, but the par value itself would have been advanced in consequence of the much greater value of land if there had been no Tithe Commutation Act. It was for them to consider whether it was desirable to re-open a question of so much difficulty which had been settled in a way that was considered satisfactory until recent times. It was a large question, with which the Government were not at present prepared to deal. If, for instance, their object was to suggest that the par value should be universally taken, he did not see how it was possible to consider it. They complained that the returns were made by the buyers as well as by the sellers, and that that fact in a rising market told against the farmers. But surely in a falling market the exactly opposite result was obtained. On the general question, the practice which at present obtained had existed since 1836, and he did not think the Government could reconsider it without being liable to the objection that they were opening the whole question of tithe settlement, and then both parties must be heard. They said that tail corn was not taken into account; but it never had been, and there was nothing new in the present system of reckoning the averages. Then they complained that the number of markets was so limited and so badly selected that only a small proportion of corn actually sold was reckoned in the averages, and that where a great deal of corn was sold by weight there should be some standard altering the weight into measure. He was so much of that opinion last session that he introduced a Bill to give effect to it, and if it had been passed it would have remedied the complaint without injustice to anybody. Indeed, Captain Cragie, who was a high authority on such matters, had stated that the standard put into the Government Bill was a fair one. True, the Government had left untouched the larger questions, but how was their Bill received? Some said it did not go far enough, while others were opposed to it in toto. It showed the Government were anxious to meet the farmers' wishes, and leave the larger question for discussion hereafter. Unless the Government had an assurance that the proposed changes would be regarded as a distinct advance and improvement on the present system by the farmers, it was hardly worth its while to introduce it, and he could not offer to do so. If, however, they thought that in those two respects the Government proposal met their wishes, it was likely they would endeavour to bring it forward again.

but it must be on the distinct understanding that the Government was dealing only with that part of the question, and that it left the larger question of the general remission of the tithe settlement for further consideration.

THE LIBERATION SOCIETY.

ACTON.—On Monday evening, Nov. 29th, the Lecture Hall, Acton, was well filled to hear a lecture by Mr. J. Fisher on "Church Patronage." Norman Earl, Esq., presided, and opened the meeting by a speech of considerable ability. Mr. Fisher's lecture was listened to with deep interest, and at the close he was very heartily thanked. Several ministers and gentlemen addressed the meeting, and the proceedings, which were very interesting throughout, closed with a vote of thanks to the chairman.

ACCOLD, NEAR DISS.—On Thursday evening last a lecture was delivered in the Baptist Chapel by Mr. Lummis, who took for his subject, "Recent Events Inside the Establishment." Mr. O. H. Roads presided. The meeting was large, and deeply sympathetic with the lecturer, especially in his allusions to the termination of the churchyard controversy and the Ritualistic prosecutions.

YAXLEY, NEAR EYE.—The meeting here the next evening was a crowded and enthusiastic one, and Mr. Lummis' address on "Churchyards and Prisons" was exceedingly well received. Great interest was expressed in the enfranchisement of the churchyard, and in the imprisonment of Messrs. Dale and Enraght. Mr. Roads again presided.

EPITOME OF NEWS.

DOMESTIC.

THE Queen and Princess Beatrice attended Divine service in the private chapel at Windsor Castle on Sunday morning. The Rev. James Fleming, B.D., Chaplain in Ordinary to the Queen, preached. Her Majesty and the Princess visited the Empress Eugénie at Chislehurst on Monday.

The Prince of Wales and suite, with the greater portion of the guests who have been staying at Sandringham, left on Monday for London.

The Prince of Wales, who is an exhibitor both in the cattle and sheep classes at the Smithfield Club show, paid a visit to the exhibition on Monday. The Duke of Edinburgh had previously spent nearly an hour in the show. The Champion prize of the 100 guineas plate was awarded to the three-and-a-half-year-old steer of Mr. J. J. Colman, M.P. Mr. Colman, with fourteen entries of cattle and sheep, wins five first prizes, three seconds, and two thirds in the classes, exclusive of three special prizes secured by this animal and of a £40 cup won by a three-year-old steer which has been selected as the best of all the Scotch breed. Altogether Mr. Colman wins thirteen prizes, worth £370.

At a meeting of the Court of Common Council held on Thursday in the Guildhall, the Lord Mayor presiding, it was resolved to contribute the annual sum of £2,000 out of the City's cash in aid of the objects of the City and Guilds of London Institute, for the advancement of technical education during the pleasure of the Court, but for a period not exceeding five years.

Sir Robert Carden had before him on Monday at the Mansion House a charge against a man named William Barrett of having broken off a portion of the bas-relief ornament on the north side of the Temple Bar Memorial. An officer who took the prisoner into custody said half the figures had been destroyed. A remand was ordered.

Mr. Shaw-Lefevre, who has just been appointed First Commissioner of Works, and must therefore seek re-election for Reading, is not likely to be opposed. The Conservatives of the borough have congratulated him on the appointment.

Mr. Waddy, Q.C., who had announced his intention of contesting the seat for Kendal in the Liberal interest, has formally withdrawn. The only Liberal candidate now before the constituency is Mr. James Cropper, of Burnside, near Kendal, paper manufacturer. Mr. Harris will come forward in the Conservative interest.

A conference was held at Manchester last week, the Bishop of Manchester presiding, to promote the abolition of the opium traffic. The Bishop said until the Indian Government abandoned its aggressive policy, and adopted that of Lord Lawrence, he had little hope that they would be able to give up the opium revenue. It was decided to hold a great demonstration on the subject.

The Bishop of Manchester has presented to Owens College bonds for the capital sum of £2,000 as a fund for the foundation of two scholarships of £40 per annum each to encourage proficiency in classical studies. Of this capital sum £1,000 was presented to the Bishop as part of a public subscription on the occasion of his marriage, and with the consent of the Subscription Committee the Bishop and Mrs. Fraser have added the other £1,000.

The average price of wheat last week was 44s. 10d. per quarter, the average price of barley was 33s. 2d. per quarter, and the average price of oats was 21s. 1d. per quarter.

The London Financial Association have issued a notice that the Alexandra Palace and

Park, a freehold estate of about 470 acres, will be offered for sale by auction at the Mart, on Friday, February 11th.

Some singular statements were made on Friday at Bow-street in the case of the alleged fraud by Spiritualists. The prosecutrix, Mrs. Hart-Davis, is said to have been persuaded by Mr. and Mrs. Fletcher that they had received messages from the spirit of her deceased mother, and one of these messages was that Mrs. Davis should give all her valuables to the Fletchers, which she did, thus disposing of diamonds, sapphires, pearls, plate, and lace worth about £4,000. The Fletchers took her with them to America, where Mrs. Davis found she had been duped. Mrs. Fletcher was apprehended at Greenock, brought before Mr. Flowers on Friday, and remanded for a week.

The remains of Mr. Whitwell, M.P. for Kendal, were buried on Thursday afternoon, when, out of respect to the deceased gentleman, all the shops were closed, and business in the town ceased at noon. The funeral procession was the longest ever known in Kendal, all public institutions being largely represented. Five hundred of the Westmoreland volunteers attended the funeral of their late Lieutenant-Colonel, and fired three volleys over the grave. The body was first taken to the parish church, and afterwards interred in the Dissenting burial-ground, the Ven. Archdeacon Cooper officiating.

The interment of the late Mr. Mark Firth, of Oakbrook, Sheffield, took place on Thursday in the general cemetery. Although it was the wish of the family that the funeral should be of a private character, the deceased was held in such high estimation that the occasion took the form of a public demonstration. Business was suspended. All the public bodies in town were represented, and many thousands of people assembled on the line of route. It was the largest funeral known in Sheffield. It is believed that the estate will exceed one million sterling. Had the legacy duty been payable on all the sums given by Mr. Firth during his lifetime to charitable purposes it would have exceeded £10,000.

The question of the punishment of juvenile offenders was considered at a conference of reformatory and industrial school managers held in the metropolis on Tuesday. It was resolved to recommend that all children under twelve when remanded by the magistrates should be sent to a workhouse rather than to a prison. At a conference of Poor-law guardians held in Manchester Town-hall on Friday, to consider the question of juvenile offenders' punishment, the above proposal was strongly deprecated.

An attempt was made early on Sunday morning to break into Victoria-park Tabernacle, South Hackney (Dr. Seddon's). It appears that the chapel-keeper was, as usual, attending to the furnaces for heating the place for Sunday, when he heard a heavy falling of glass, and on opening the front door he saw two men running away. On examination a large window in the lobby was found much broken; and the would-be thieves in order to do this had climbed the high railings in front. It is presumed that, Sunday last being the first in the month, the silver service of the Communion was the object sought for; but in this the thieves would have been disappointed, as the plate is kept elsewhere.

The textile and dyeing departments of the Yorkshire College were opened on Friday at Leeds by the Master of the Clothworkers' Company, who have contributed £15,000 towards the establishment of the institution. Lord Frederick Cavendish, President of the College, presided at the ceremony. Mr. Mundella, M.P., Sir C. Reed, M.P., and several other gentlemen were present. Mr. Mundella delivered an address at a dinner which followed. Commenting upon the superiority of technical education abroad, Mr. Mundella said that if England was to maintain her industrial supremacy she must look to her scientific education. She could not afford to remain neutral. Her weak point, he believed, was to be found in this question of technical education, which had been too long neglected. He believed that the step taken by Leeds was the very way to create that employment at home too much of which now found opportunities abroad. At a subsequent public dinner, Lord F. Cavendish presiding, it was announced that upwards of £12,000 had been subscribed towards the building fund of about £30,000 for the other permanent buildings of the College.

The final meeting of the Leeds Musical Festival Committee was held on Friday. The total receipts were £9,300, against £7,896 in 1877; the expenses, £8,923, against £7,100; and the profits, £2,371, against £300. The total attendance was 14,854, an increase of 1,454 over the previous festival. The Committee recommended that £2,000 should be divided among the four Leeds medical charities.

The recent earthquake in Scotland appears to have been the severest felt in that country during this century. It occurred on Sunday evening, November 28. The Duke of Argyll, writing from Inverary Castle, says: "This house is particularly massive, and the tremors of the earthquake seem to have been propagated through its walls with corresponding violence. One person writing at a table found it difficult to keep her seat; the shaking seemed as violent as that of a

carriage in an express train. A dog in the room showed much alarm. The noise was very loud, and is described as a mixture of crackling and rumbling. The shock came distinctly from the south, and the undulations were of such amplitude that the movement of the walls in a large room was visible to the eye. Another person in the house was affected with the sensation of sea-sickness."

The following illustrates the action of the law of entail. On Thursday, an action was brought for the execution of the trusts of the will of George Charles, second Marquis Camden, and the question raised was as to the advisability of selling an estate near Sevenoaks, known as the "Wilderness," producing a net income of £1,700 a year. The application was for leave to sell this estate. The present Marquis is a minor, and only eight years of age. In support of the application it was stated that the estate, if sold now, would fetch at least £190,000; but it was opposed on the ground that the young Marquis ought to have a voice in such a transaction. Vice-Chancellor Malins refused the application.

Mr. Samuelson, M.P., speaking at Banbury on Friday, said, judging from the speeches of Lord Salisbury and Sir Stafford Northcote, it was evident that the Tories intended to make an attack on the Government policy all along the line, and more especially in regard to the Irish Land Question. Even such proposals as more reasonable Irish landlords were prepared to accept would be opposed. It therefore behoved constituencies to make it perfectly clear to members that, however much fair criticism of details might be tolerated, no factious opposition to the Government on the Irish Land Question would be given.

FOREIGN.

The French Chamber of Deputies on Saturday discussed the Bill on compulsory secular education. The principal speech was made by the Committee's reporter, M. Paul Bert, and urgency was declared by 309 to 142. The debate was adjourned.

The Emperor of Russia arrived at St. Petersburg on Tuesday morning. As usual he made a brief stay at the Kasan Cathedral, and then drove in a close carriage to the Winter Palace.

The Berlin correspondent of the *Morning Post* says that great surprise has been occasioned by an announcement that in all probability no Prince of the Royal House of Prussia will this year represent the Emperor William at the annual fête of St. George at St. Petersburg. This will be a striking departure from long-accustomed usage, and the Czar's marriage with the Princess Dolgorouki is understood to be the cause.

The *Agence Russe* publishes a declaration to which considerable importance is attached in political circles. Replying to the criticisms of the Russian Press respecting the attitude of Austria, France, and Germany, the semi-official organ says:—"All the Powers are equally desirous of peace, and it is natural enough that there should exist some differences of opinion as to the best means of assuring it in view of the state of public feeling in the East. Russia has shared, and still shares, the views of England, but places above her own preferences the maintenance of the European Concert, which is the sole guarantee of peace. She will therefore declare herself in favour of the course most conducive to that result."

M. Sameshima, the Japanese Minister to France, has just died at Paris. He was one of the most eminent diplomatists of his country, and took the initiative of sending Japanese missions to Europe. Though only thirty-six years of age, he had long been in delicate health.

Monsignor Jacobini, now Secretary of State at the Vatican, but formerly Papal Nuncio at Vienna, is credited in Vienna with declaring to a newspaper correspondent who interviewed him that Italy should return to the Papal domination, France withdraw the Decrees, and Prussia repeal the ecclesiastical laws and return to the legal conditions which prevailed from 1848 to 1870. He admits that the relations between Church and State under Herr Müller might have served as an example to the Catholic States. Where the line between ecclesiastical and lay authority must be drawn the Church should decide. The source from which this declaration of Papal policy comes is considered in Vienna trustworthy, and has caused some sensation among the politicians in that capital. The story has since been denied.

The international fleet sailed from Cattaro soon after ten o'clock on Sunday morning. The English ships sailed first, and were saluted with fifteen guns by every vessel in the other squadrons. The Austrian squadron and the German ship *Victoria* accompanied the British Admiral's ship three miles. The Germans played "God Save the Queen," and the British sailors responded with loud cheers. The French, Italian, and Russian squadrons followed. Outside Point d'Ostro the signal to part company was hoisted and the fleet dispersed. The *Daily News* says that it was on the proposal of the English Government that the fleets separated, "after mutually intercommunicating their respective destinations."

The Prince of Montenegro has telegraphed his acknowledgments to the Sultan for the manner in which the cession of Dulcigno has been accomplished.

The International Commission of English, Russian, and Italian engineers have, it is announced, decided that the fortified position of San Giorgio is to remain in Turkish hands. All accounts agree, the Vienna correspondent of the *Times* says, that the pacific solution of the Montenegrin Question bids fair to put an end to the precarious state of things which has existed for more than a year on that side of the Turkish Empire. The wise forbearance of Prince Nicholas has had a good deal to do with this result. A *Daily News* telegram from Castelnuovo states that several of the Albanian border tribes wished to send deputations to the Prince offering their submission and homage. Prince Nicholas, however, declined to receive them, on the ground that they were Turkish subjects, and that he had no right to annex their territory.

Only fifteen families, it is stated, have emigrated from Dulcigno in consequence of the Montenegrin occupation, the others having rejected the offers made to them by Dervish Pacha.

Shocks of earthquake continue to be felt at Agram, and there was a very violent one at midnight on Tuesday. Subterranean rumblings followed the shock, and continued to be heard throughout the night. The distress of the population continues undiminished, and 600 Agram families have taken refuge in the city of Laibach, the capital of Carinthia, where this sudden accession to the population has sent up house rents and raised the prices of food.

The Vienna *Presse* states that England has been informed that Austria and Germany would consider the European Concert broken up in the event of the Greek Question being pressed by any but diplomatic means. The *Daily News* Berlin correspondent "has reason to believe" that Prince Bismarck wishes matters to remain as they are in Greece until next April or May. Should Turkey then refuse to obey the voice of Europe, Germany would be in favour of a fresh demonstration by the allied fleet, and coercive measures if necessary. A telegram from Berlin denies this statement.

A telegram from Constantinople states that Mr. Goschen will leave there almost immediately on a short visit to England. It is understood that he will return soon after Christmas, at the request of the Government.

M. Tissot, Count Hatzfeld, and Baron Calice, the Ambassadors to the Porte of France, Germany, and Austria respectively, have received instructions from their Governments to urge the Porte to act with prudence and reserve in regard to the Greek Question, and to intimate, at the same time, that similar representations have been addressed to the Greek Government.

According to the present returns of the census held throughout the Empire last Wednesday the population of Berlin, including the military element, now numbers 1,118,630, or an increase of 154,390, or sixteen per cent. on the figures of 1875, which were only 964,240. Since 1860, therefore, when the census gave 528,900, Berlin has more than doubled the number of its inhabitants. The results for the Empire will shortly be out.

The Vienna correspondent of the *Daily Telegraph* says that it is rumoured that the English Government have resumed the project of creating an International Commission of Control for Turkish finance, of which Sir Rivers Wilson would be the president.

On Saturday the Greek Minister of Finance presented his Budget to the Chamber. There will be a deficit in the finances of next year of about £2,230,000 sterling, which is to be covered by loans. In reply to the comments of the Opposition, M. Comondouros appealed to members to cease recriminations, the country being now on the eve of a supreme crisis. His programme was, he said, mobilisation and preparation to carry out very soon the decisions arrived at by the Powers at the Berlin Conference.

The *Standard's* correspondent at Candahar, telegraphing on Saturday, says:—Colonel St. John has learned from Herat that Ayoub has received invitation from troops and others at Cabul to march upon that city, his correspondents promising to make the Ameer prisoner upon his approach. In the meantime, Ayoub's own position at Herat is becoming desperate. Considerable excitement has been caused in Candahar by the Wali's approaching departure. It is generally believed that the Government have decided to hand Candahar over to Abdur Rahman in the month of March, but the arrangement is by no means unlikely to be upset by the Ameer's fall before that date.

The *Russian Courier* publishes news from Kulija stating that two Englishmen, with sixteen men belonging to an Indian convoy, have arrived at Yarkand from the direction of Tibet, whither they returned after visiting Kashgar.

The theatrical manager at New York who intended producing the *Passion Play* has abandoned the idea, in consequence of adverse public opinion.

MANY preachers seek to impress their hearers with the fact that life is short, but forget it in their sermons.

GLEANINGS.

"How greedy you are," said one little girl to another, who had just taken the best apple on the dish. "I was just going to take that."

It is reported that the Baron Charles de Rothschild, of Frankfurt, has lately added to his collection a superb cup of silver gilt, a marvellous work of Jamnitzer, the price of which, it is said, was £30,000.

A country paper says that, in reply to a question from the lecture committee of the chief town of the district as to the subject of a lecture to be given at the institution, the lecturer telegraphed—"A taste of Naples and Rome." The telegraph made it read, "A taste of Apples and Rum."

Professor Graham Bell is said to have discovered that melted sulphur acts similarly to selenium with respect to electricity, but only at a temperature below which it becomes viscid.

A lady, who had sat through a vigorous charity sermon without giving anything, and had her pocket picked as she was going away from the service, remarked that the Lord couldn't find His way to her pocket, but the devil did.

It is stated that the late Lord Mayor (Alderman Sir Francis W. Truscott) during his year of office entertained no less than 12,000 visitors at various banquets, dinners, &c., while more than 5,000 other distinguished personages partook of his hospitality at reunions, conversations, or the like.

The following advertisement appeared in a New York journal:—"If the party who took a fancy to my overcoat was influenced by the inclemency of the weather, all right; but if by commercial considerations, I am ready to negotiate for its return."

"WHAT'S IN A NAME?"—On dit that Mrs. R. W. Dale, of Birmingham, was rather startled the other day while out district visiting. An old lady greeted her with the remark, "I suppose you have been to see your poor dear husband in gaol?" Of course, the good creature had confounded the Rev. Pelham Dale with the pastor of Carr's-lane.

THE RAIN-MAKER.—A patent has been granted, according to the *Scientific American*, to one Daniel Ruggles, of Fredericksburg, Virginia, for a method for precipitating rain-storms, in which the fact that heavy cannonading is often followed by rain is utilised. The apparatus consists of a balloon carrying torpedoes and cartridges, charged with such explosives as dynamite, gun-cotton, &c., which are discharged by electricity, and a series of concussions so produced in the upper regions of the atmosphere. The device is claimed to be a serviceable "rain-maker."

THE MINISTER AND HIS NEGRO SERVANT.—A minister had a negro in his family. One Sunday, when he was preaching, he happened to look in the pew where the negro was, and could hardly contain himself as he saw the man, who could not read or write a word, scribbling away most industriously. After service he said to the negro, "Tom, what were you doing in church?" "Taking notes, massa. All de gemmen takes notes." "Bring your notes here, and let me see them." Tom brought his notes, which looked more like Chinese than English. "Why, Tom, this is all nonsense." "I thought so, massa, all the time you was preaching it."

THE PRESIDENT ELECT AND HIS FRIENDS.—Among the congratulatory messages received by President-elect Garfield was one from Judge Tourgee, the author of "A Fool's Errand," who telegraphed: "The family of fools send greeting." General Garfield replied by letter: "Dear Judge: I would have answered your kind telegram by wire but for the fact that for the past two or three days the wires have been too busy to give me a chance. I thank you for your kind greetings from the 'Family of Fools,' and in return express the hope that the day may come when our country will be a paradise for all such fools."

THE UGLINESS OF TRINKETS.—Novelists and poets laud women to the skies as the very essence of grace, sweetness, and good taste, but, alas! for the feminine refinement of our artistic days, to judge by the trinkets and the bold manners. Woman now prides herself in copying man's dress and ways, or she daringly adopts the wildest fantasies. The heavy elephant and the clumsy pig enjoy a chase amidst the puffs of her gauze draperies, and rest in groups among the hollows of her cap, while the smaller animal appears in relief on her buttons, locket, and bracelets, perches on her hairpins, and dangles from her necklace. The pig besides enlivens the monogram of the fashionable lady's note-paper, and other household trifles are modelled after his unwieldy form, and even the dainty etchings on some new Christmas cards are entirely dedicated to him. As to the monster pins, the Maltese shuttle, arrow, pitchfork, trident, &c.—some protrude even four inches! It is really high time for such ugly ornaments to be discarded.—*Ladies' Gazette of Fashion.*

LOUIS PHILIPPE AND THE FEDERATION OF 1790.—The *Academy* narrates the following anecdote:—There has recently been sold in London a drawing possessing some interest because of the name with which it is signed and the history which attaches to it. The name is that of Louis Philippe, and the history, as given in the *Evening*, is as follows:—

In 1845 Louis Philippe commissioned Coudor to paint a picture of vast size representing the Federation of 1790, to be hung at Versailles. Coudor at once set to work, but did not think of submitting a preliminary sketch to the King. When the picture was far advanced the King went to see it, and to the artist's dismay coolly remarked, "Your picture is very striking, M. Coudor, but it is not the Federation of 1790. You have been deceived in your Epoch. The minority was not mistress of the Revolution in 1790. I was there—saw the whole scene, and it was not at all like this. I must tell you frankly that you must begin your whole work over again." The artist, of course, was in despair, for the picture was nearly finished. He got several art authorities and M. de Montalivet to intercede, but the King would not give way. He demanded another picture, and, inviting the artist to breakfast, showed him a sketch he had made from memory of the event. It is this sketch that has now been sold. It must be added that the price fixed for the painting had been 25,000*fr.*, and this Louis Philippe paid for the rejected work, agreeing to pay the same for another picture painted according to his own design. "It is a dear bargain," he remarked; "but I owe it to history."

A SUNDAY SCHOOL UNION VETERAN.

MR. W. GROSER, as many of our readers are aware, ripe in years and deservedly honoured for his work's sake, has retired from the committee of the Sunday School Union. The committee, when that announcement was made known, resolved, and rightly, "to recognise the valuable service which he has rendered as member of the committee for nearly fifty years, as one of the honorary secretaries for thirty-seven years, and as editor of the *Child's Magazine* for seventeen years; and while tendering their grateful thanks to him for the work which he has accomplished on behalf of the society," "to join with him in devout acknowledgment of the Divine Master who has given him the inclination and the opportunity to devote much of his time and energy to the cause of Sunday-school instruction," and to "pray that his life may be spared many years to continue his useful labours in connection with the *Child's Magazine*, and in other ways." It was this address—beautifully written, and framed handsomely—that was presented to Mr. Groser on Tuesday night; and hence the assembly which filled the library of the Old Bailey. In the absence of Sir Thomas Chambers, the chair was taken by Mr. A. Benham, who, after prayer by the Rev. W. Spencer Edwards, called on Mr. Tresidder to read letters of regret for non-attendance from Sir Thomas Chambers, Sir Charles Reed, Sir Robert Lush, Lord Kinnaird, the Lord Mayor, Joseph Tritton, Esq., Samuel Morley, Esq., M.P., and others. Mr. Benham then described the mingled feelings with which they regarded the guest of the evening, describing his labours as General Secretary, as the writer of the annual report, as *Magazine* editor, and as one with whom they could all work in harmony. Mr. Hartley, whose reminiscences carried him back to the old Committee Room in Paternoster-row, having said much of Mr. Groser's services as Deputation Secretary, and in other capacities, describing him as a man who could always be depended on, concluded by reading the address from the committee, to which Mr. Groser, who was warmly and repeatedly cheered, replied, reading a short paper he had drawn up for the occasion. It spoke of the unexpected testimonial he had already received from the committee, of the resolution he had then come to—to work harder for the Union—and of the feeling that gradually came to him, that with growing years he would have to retire from active service. He then devoted his office on his old colleague, Mr. A. Benham. It was his lot to join the North London Auxiliary, in 1824, as district visitor and secretary. Then he became secretary of the library and reading-room, and in 1843, in the midst of the controversy on the Catechism, he became corresponding secretary. Mr. Groser spoke here of the sorrow he felt in giving up the position he held during the larger portion of his manhood. In relinquishing it, he was consoled by the thought that he had done something to place the Sunday-School Union among the noblest institutions of the land. Mr. Brain followed to testify to the happy influence Mr. Groser had exerted on them all, and to hope the name of Groser might long be connected with the committee. The meeting was subsequently addressed by Messrs. Clements, Forsaith, the Rev. Spencer Edwards, Messrs. Tresidder and W. H. Groser, B.Sc. In the course of the evening a choir did admirable service under the direction of Mr. Balcarras and Mrs. Arnold, the leader and organist of Finsbury Chapel.

THE LAMBETH BATHS MEETINGS.—The first month of the nineteenth series of winter gatherings at this now famous meeting place has been just completed. Samuel Morley, Esq., M.P., opened the course on Saturday, November 6, and up to December 5, 36 meetings have been held, attended by 32,000 persons; 261 attendants have signed the total abstinence pledge; some 20,000 hymns and songs, tracts, religious and temperance periodicals, have been sold and given away. At the experience meetings some wonderful stories of reclamation from intemperance have been told. The Saturday night newspaper readings and musical entertainments have secured an average attendance of 2,100. On Saturday last an interesting letter was read from Mr. Joseph Livesey, the father and founder of teetotalism, by the chairman, the Rev. G. M. Murphy, who also announced, amid loud applause, the fact of Sir Edward Baines having received from the Queen the honour of knighthood. Imitations of these meetings are now becoming very widespread.—*Daily News.*

MANY Congregationalists and others in all parts of the country will be glad to have the latest bulletin with respect to the condition of the Rev. Thomas Jones, of Swansea, who has for some time been prostrated by severe illness. It is as follows:—"Decided improvement; sleep and appetite returning. Doctors hold out hope of gradual recovery."

News of the Free Churches.

CONGREGATIONAL.

—Rev. Dr. Foulkes Roberts, late of Neath, has accepted the pastorate of the English Church, Beaufort.

—A bazaar, opened by W. Shaw, Esq., J.P., on the 26th ult., has cleared the debt upon the new organ recently placed in St. Stephen's Chapel, Milnrow, Rochdale, at a cost of 130 guineas.

—An organ, erected at a cost of £225, has been placed in the chapel at Selby. Revs. R. Bagnall, A. Phillips, J. Calvert, J. Hunter, and H. T. Robjohns, took part in the opening services.

—Rev. Dr. Dexter has returned to England "for a few months," says the *Boston Congregationalist*, "of further work in the British Museum and elsewhere in pursuit of his specialities of investigation."

—Mr. J. L. Cherry, F.G.S., editor of the *Staffordshire Advertiser*, is delivering a course of lectures to the members of the Stafford Congregational Young Men's Society on "The History of the Newspaper Press."

—Rev. J. Hirst Hollowell has recently conducted a series of evangelistic services at Rugby. Members of the Baptist, Wesleyan, and Primitive Methodist communions were present and took part in the devotional meetings.

—Rev. George Hunsworth, M.A., of Kidderminster, secretary to the Worcestershire Association, has accepted a very cordial invitation to the pastorate of Victoria-street church, Derby, vacant by the removal of Rev. W. Crosbie, M.A., LL.B., to Brighton.

—A sale of work, opened by J. G. M'Minnie, Esq., M.P., on November 30, in Upper Portland-street, Southport, has realised, less expenses, £360, which, with two special donations (£35), subscriptions raised by the congregation (£235), and a grant of £100 from the Lancashire Chapel Building Society, will reduce the debt of £1,950 by £530.

—Rev. R. Berry, of Islington Chapel, London, preached at Nicholas Chapel, Ipswich, on Sunday morning last, a sermon having special reference to the lamented death of Miss Tozer, the eldest daughter of the Rev. E. Wickham Tozer, the pastor, and who, till her illness, had been a teacher in the Sabbath-school connected with the church.

—Rev. J. Calvert, for 23 years the respected pastor of Attercliffe Church, Sheffield, has been laid aside from his ministry for the last six months. At a recent meeting of the church and congregation, instead of receiving his offered resignation, his people generously provided for six or eight months' further rest, this being thought necessary in order to recovery.

—Rev. J. Lewis Pearce, of Burdett-road, Stepney, has accepted the pastorate of the church worshipping at Mount Zion Chapel, Sheffield. At a recent meeting of the congregation Mr. Pearce was presented with a solid silver tea service, an illuminated address, and a purse of money as a token of regard from the people among whom he has laboured for ten and a-half years.

—At a meeting of the church and congregation held in the iron church, Finsbury-park (Seven Sisters-road), on the 1st inst., the pastor, Rev. G. Snashall, presiding, trustees for the property, which is freehold, were appointed by the church, and the chairman stated that the building committee had instructed the architects to prepare plans for the new building which should provide for the seating of 1,250 persons.

—Sir Thomas Chambers, Q.C., M.P., presided on Monday evening at a meeting of about 800 railway employees, who had accepted an invitation from the Rev. J. Hurst Hollowell to tea in the lecture hall at Bedford Chapel, St. Pancras. Selections of music, vocal and instrumental, were given by ladies and gentlemen. An address entitled "A Peep at Human Life from a Main-line Signal-box," was delivered by the pastor.

—The centenary of the origination of Camberwell-green Church (Rev. Dr. Clemonce, pastor) will be celebrated by a special thanksgiving service on Thursday next, under the presidency of the Lord Mayor of London. The Revs. Dr. Kennedy, Dr. Stanford, Professor Paton, and W. Crosbie have undertaken to deliver addresses. The details of the arrangements will be found in our advertising columns.

—It was announced at the annual meeting of the Abbey-road Church, Torquay (pastor, Rev. C. Knibbs), that sufficient had been collected to defray all the liabilities of the Restoration Committee, and to renovate and make attractive a large classroom in which a most interesting work among little children on Sunday afternoons is carried on. The whole amount will exceed £350, and has been collected since the beginning of the year.

—Rev. Dickerson Davies, M.A., announced to the church at Leyton, on the 27th ult., his decision to retire at Christmas, on which the following resolution was carried with hearty unanimity, "That this congregation has heard with much regret the statement of its pastor, and desires to express its sincere thanks for the many services he has rendered." The trustees, with the consent of the church, have since placed the management in the hands of the London Congregational Union.

—The church at Milton-next-Sittingbourne, under the pastorate of Rev. J. James, has during the past year provided additional school accommodation by extending the school buildings 30 feet in the rear, thereby making a good infant room, adding two classrooms, and enlarging the upper schoolroom, so that there is now adequate room for the children, who number over 400. The whole cost of this has been defrayed, and sufficient funds supplied to pay off an old debt on the manse, and to provide a new organ, which was opened on the 21st ult.

—New schoolrooms, erected at a cost of £385 by the church at Blandford under the pastoral care of Rev. B. Gray, were opened on Dec. 1, and include a room 35 ft. by 26 ft. for the girls' school, and one 18 ft. by 14 ft., with gallery for the infants; the boys' classes will be taught in the vestry and schoolroom, previously in use for the whole school. At the evening meeting addresses were delivered by Revs. E. Bolton, E. Evans, J. Keynes, and J. F. Masters (Wesleyan), Mr. T. H. Bennett (ex-Mayor), and other friends. The total cost of the building, which is in a line with the chapel, and connected with it by a closed passage, has been defrayed.

—The Eastern meeting of the Surrey Congregational Union was held at Red Hill, November 30, Ebenezer Viney, Esq., presiding. At the afternoon conference Rev. T. Gilliland read an able paper on "The organisation of our churches, how far compatible with their Congregational freedom," which gave rise to an interesting discussion. A paper by Rev. G. B. Ryle followed, on "Preaching to all, the charge of the churches." At the public meeting in the evening Revs. Joseph Shaw, Dr. Clemonce, R. Wearmouth, and C. Chambers were the chief speakers. In consequence of an accident to the ceiling of the Congregational church, the public meeting was held in the Wesleyan chapel. A hearty vote of thanks for this very fraternal accommodation was accorded at the close of the meeting.

—Rev. B. Williams, of Swansea, secretary of the South Wales English Congregational Society, during the week ending December 4th visited Milford Haven, Pembroke Dock, Tenby, and Haverfordwest, on behalf of the Church Aid Society. In two places he addressed public meetings, and in the others met the ministers and deacons in conference. The operations of the society in Wales was fully explained, and the reception was most cordial and hearty. When the case is laid before the churches direct enthusiastic sympathy and co-operation appear to be secured. Mr. Williams has arranged to visit many other churches during the winter months.

—Intelligence has been received of the death of Princess Iovana, ruler of the Tanala country, Madagascar, to whom the late Dr. Mullens, in his "Twelve Months in Madagascar," thus referred:—"She impressed us as being a truly noble lady. She is an eloquent speaker in public; and her addresses at the kabarys were listened to with delight by the assembled multitudes. But she can speak with peculiar beauty of voice and tone in private; and the shrewd and touching pleas with which she and her brother urged that we should appoint an English missionary to their people were presented with earnestness and power." Writing from Ambositra, the Rev. T. Brockway, of the London Missionary Society, remarks: "We have lost a friend, and the Tanala people a wise and kind ruler, who loved them and was beloved by them."

—A large meeting was held in the school-room of Cavendish Chapel, Manchester, on Thursday, Nov. 25, the object of which was to strengthen the hands of the deacons and give the ministers of the denomination in the neighbourhood an opportunity of expressing their good wishes and sympathy. Professor Thomson presided, and addresses were delivered by Revs. J. A. Macfadyen, E. Simon, Professor Scott, T. Willis, Professor Craig, J. Rawlinson, and W. Hubbard. Mr. Clarke, one of the deacons, stated that there had been, no doubt, a reduction in the number of the church members during the past few months, owing to a secession, the causes of which they did not propose to discuss there, yet the fact was that the workers remained; if the Sunday-school teachers, only about three had withdrawn, and the institutions of the church "are going on more vigorously than they have gone on for several years past."

—The chapel at Rosehill, Bolton, under the pastoral care of the Rev. D. Williams, was reopened last week, after being some time closed for various alterations and improvements. These include a reseating of the centre of the chapel and the addition of a gallery, under which is formed an inner vestibule communicating with aisles on each side. The pulpit and platform have been raised, and a space for the communion-table has been surrounded with balusters and bay wood hand-rail. The chapel has been newly ventilated on Tobin's patent system, the walls and ceiling (previously in distemper) have been thoroughly cleansed and repaired, and finished in oil paint. The decorations which have been added are neat and very effective. Opening services were conducted on Sunday, Nov. 28th, by the Rev. R. Best, of Bolton, and the Rev. S. Prenter, B.A. (Presbyterian), and on the Thursday following by the Rev. S. R. Antliff, of Preston. No debt is incurred by these alterations, previous contributions having sufficed to cover nearly all expenses. The collections at the opening services amounted to about £37.

BAPTIST.

—Dunchurch Chapel, Rugby, is to be rebuilt, at a cost of nearly £1,000.

—The Rev. Z. T. Downen has resigned the pastorate of the church at Bootle, Liverpool, from March next.

—The Rev. R. Jones, late of Pisgah, Wales, has been recognised as pastor of the Pensonby Church, New Zealand.

—The Rev. R. Walker has just completed a two years' engagement as assistant pastor at High-street Church, Maryport.

—The Rev. S. Vincent, of Yarmouth, having resigned the pastorate of the church there, has accepted a call to Southport.

—The Rev. A. Mursell delivered a discourse on Sunday night last, to a large congregation, upon the "Imprisoned Ritualists."

—The Rev. J. Hillman, of Leeds, has accepted an invitation to the pastorate of the Church at Hampden Chapel, South Hackney, London.

—In Scotland, during the last five years, more new Baptist chapels have been built and more debt cleared off than in the previous forty years.

—The church at New-park-road, Brixton-hill, have resolved to support one of the London City Missionaries in the district of Long-lane, Southwark.

—A new chapel was on Sunday last opened at Kimberley, Iikeston, by special services, the collections at which realised £18 towards the building fund.

—The church at Enon-street, Chatham, has purchased a freehold site in the Nelson-road, upon which to erect a new chapel, at a cost of £800, £110 of which has already been raised.

—The Rev. J. C. Thompson has been compelled, on account of ill health, to resign the pastorate of the church at George-street, Paisley, and has removed to the south of England to winter.

—Memorial-stones of new schools in connection with the church at Conduit-road, Brixton, have just been laid. The cost will be nearly £400, and towards this sum £150 was realised at the stone-laying ceremony.

—The Rev. J. P. Barnett, of Oxford, has been definitely selected to succeed the Rev. W. G. Lewis, as editor of the *Baptist Magazine*. The last-named

gentleman has occupied the position for about twenty years.

— The Rev. R. A. Huxham, who is now fulfilling a twelve months' engagement to preside over the church at New London-road Chapel, Chelmsford, has been invited to continue a further year in that capacity.

— We understand that the Rev. J. Bloomfield is likely to remove from Gloucester to Bristol. He has been in the former city for the last ten years, and has been a member of the School Board from its commencement.

— The Rev. Oliver Hett will, at the end of the present year, relinquish the editorship of the *Scottish Baptist Magazine*—a publication now under the charge of the Baptist Union of Scotland—in favour of the Rev. Owen D. Campbell.

— The Rev. G. A. Wilson, one of the students of the Scotch Baptist Union, who has been for some time supplying the pulpit of the church at Falkirk, has just received the presentation of a purse of money as a token of esteem.

— Special services were conducted at Stoke-green Chapel, Ipswich, during the week, commencing November 21st, when the Rev. J. Mostyn (pastor) preached every evening to large congregations, and with very gratifying results.

— Upon resigning the secretariat of the Essex Baptist Union, which he has filled for some years, the Rev. E. Spurrier, of Colchester, was last week, at a meeting held for the purpose, presented with £31 and an address, in recognition of his services.

— The Rev. E. T. Anderson, B.A., formerly a slave in America, afterwards a graduate in Lincoln University, U.S.A., since of the Edinburgh Free Church, and now of Regent's-park College, last week conducted special services at Horsforth in aid of Foreign Missions.

— Very successful anniversary services were held on Sunday and Tuesday, November 21st and 23rd, at Cornwell-road Chapel, Brixton. On Sunday, Rev. W. Sampson, Secretary of the Baptist Union, preached morning and evening, and on Tuesday a tea and public meeting were held.

— The Rev. W. J. Staynes has just been publicly recognised as pastor of the church at Vale, Tadmorden, at a meeting over which Mr. Haworth Greenwood presided. The Revs. W. Gray (Birchcliffe), W. H. Smith (Nasebottom), H. Raymont, W. Wood, and P. J. K. Chappell, took part in the proceedings.

— At a meeting held last week of the Rainbow-hill Mission—an enterprise carried on by the church in Sansome-walk, Worcester—it was stated that land has been purchased at a cost of £88 as a site for a chapel, towards the erection of which nearly £200 has also been secured. It is hoped to commence the undertaking in the forthcoming spring.

— A bazaar, supplementary to that held in March last, was opened on Wednesday last week, in the Music Hall, Chester, in aid of the Ebenezer Mission—a work which is being carried on by the Baptists in Sidney-place, Canal Side. A new building, involving an outlay of nearly £2,000, is needed by the growth of the work, and £500 has already been raised. Several ministers attended the bazaar-opening ceremony.

— Introductory services were conducted in Marshall-street Church, Edinburgh, on Sunday, in connection with the settlement of the Rev. Alexander Wylie, M.A., in the pastorate, as successor to the late Rev. F. Johnstone. Rev. Mr. Newman, of Dublin-street Church, occupied the pulpit in the forenoon. In the afternoon the pastor preached, and in the evening the pulpit was occupied by the Rev. P. J. Kello, of Glasgow. Large audiences were present at the services.

— On Sunday, November 23rd, the Rev. J. Parker, M.A., preached anniversary sermons at Trinity-road Chapel, Halifax being the close of his tenth year as pastor of the church. The annual tea was held on Wednesday, December 1, after which a most interesting meeting was held, the pastor presiding. A handsome timepiece was presented to Mr. R. H. Wilson, organist, in recognition of four years' gratuitous services. Addresses were also delivered by Messrs. J. Fawcett, R. Jones, and others.

— In acknowledging the receipt of substantial remittances resulting from the visit of the Stockwell Orphanage boys to Cornwall, Mr. Spurgeon writes:—"I am filled with joyful thankfulness to God, and to all whom He moved to help the Orphanage at this time. What a generous set you Cornish people are! God bless you all. My very hearty thanks to every giver. At a time when there are special needs in certain departments of my services, the Lord is, through the efforts of Mr. Charlesworth and the co-operation of friends, sending in all that we need."

— On Monday evening, last week, a recognition meeting in connection with the settlement of the Rev. D. E. Evans, late of Wolverhampton, as pastor of the Lodge-road Church, Birmingham, took place and was largely attended, a number of the members of his late church also being present. After tea, to which about 200 sat down, a very successful meeting took place in the chapel, under the presidency of Mr. Thomas Adams, at which the Revs. A. Mursell and A. North, together with the deacons of the church, gave addresses, and the newly elected pastor also spoke upon his future plans of work.

— At Small Dole, Henfield, on Tuesday, last week, memorial-stones of a new chapel—the first place of worship in the district—were laid by Mrs. H. M. Bainbridge, and Mr. J. C. Clark, the Revs. C. D. Crouch, of Shoreham, and G. S. Yeale, of Brighton, and W. M. Compton, also taking part in the proceedings. The new edifice, which is to be called Zion Chapel, will be erected on a site given by Mr. Collins. A handsome Bible was contributed by a friend to be laid on one of the stones. The cost involved in the building is about £250. At a public meeting in the evening, under the presidency of Mr. Dude, several ministers delivered addresses.

— A handsome new chapel is in course of erection at Princes Gate, Liverpool, as the result of efforts made by the congregation attending the ministry of the Rev. Hugh Stowell Brown at Myrtle-street Chapel. The edifice is intended to meet the requirements of a new neighbourhood. The lecture hall and classrooms being completed, it was decided to commence a Sunday-school on Sunday last. The lecture hall itself is one of the finest buildings of the kind in Liverpool, and the series of rooms for young men, women, and infants are exceedingly well arranged. The foundation-stone was laid in July last by Mr. J. Barran, M.P., about eighteen months since. The in-

auguration services will probably be held in February next.

— Towards the cost of Emmanuel New Chapel, Falmouth—now under the pastorate of the Rev. J. Douglas, M.A., and having a membership of 250—a legacy of £100 has just been received under the will of Mrs. W. Penaluna, of Helston. The chapel was opened in May, 1877, and involved an expenditure of £6,000, of which the present legacy leaves only £140 due. It is, we believe, proposed soon to erect upon an eligible freehold site at the rear of the chapel large and commodious premises for Sunday-school purposes, at an estimated cost of £1,200. The old building in Webber-street has been sold to the "Salvation Army" for £475, subject to the right of the Baptists still to use it until the new premises are erected.

— The seventh anniversary of the settlement of the Rev. N. Dobson as pastor of the church at Deal was celebrated on Thursday, November 25, by a tea in the schoolroom, after which there was a public meeting, presided over by W. Bradley, Esq., Mayor of Sandwich. Special interest attached to the meeting in consequence of the new chapel, in a much more prominent position, having been just commenced. A generous offer was made by Mr. E. Cornwell, who owns a plot of ground adjoining the proposed new chapel, to give the said plot if any one would undertake to build a manse on it for the minister. As the church and congregation are strained to the utmost to build the chapel, they will be glad to help to secure the said plot of ground. The offer is only open for a limited time.

PRESBYTERIAN.

— Rev. D. W. Kennedy, of Cardiff, has accepted the call from the Free Middle Church, Perth.

— Rev. Duncan Campbell, minister of Grahanston Parish Church, has left, to become pastor of the Scotch Church in Paris.

— The twenty-fifth anniversary of the induction of the Rev. P. T. Forfar, as pastor of Oldham-street Scotch Church, Liverpool, was celebrated on Thursday by a service in the Hope Hall. During the evening the sum of £330 was presented to Mr. Forfar "as the freewill offering of an attached congregation and sincere friends."

— The new Presbyterian church at West Hartlepool was opened on the 1st inst. for public worship. The Rev. Dr. Donald Fraser preached in the afternoon to a congregation which completely filled the building. A commission from the presbytery of Darlington was present, and in the congregation were clergymen of the Church of England and of the Nonconformist churches. In the evening a crowded and most successful public meeting was held, presided over by Arthur Pease, Esq., M.P. for Whitby. The new edifice has cost £4,500, and is an ornament to the town. The minister is the Rev. Thomas Campbell.

— The Presbytery of Bristol has agreed to translate the Rev. W. A. McAllan from Swansea to Norwich. Mr. McAllan was formerly for some years pastor of the Norwich congregation by whom his removal to Swansea was greatly regretted.

— The twentieth anniversary of the opening of Shaw-street Church, Liverpool, was celebrated on Sunday, when the occasion, says the *Mercury*, was taken advantage of for a friendly interchange of pulpits between the pastor of the church, the Rev. Walter Macfarlane, and two local Nonconformist ministers. The morning service was conducted by the Rev. T. Mather, Wesleyan, and in the evening the pulpit was occupied by the Rev. William Hutton, of Grange-lane Presbyterian Church, Birkenhead.

— On Sunday evening the Rev. H. T. Howat lectured in his church, Queen's-road, Liverpool, on "The Lifework of the Late Dr. Candlish," founded on the volume of "Memorials" of that eminent divine just published. Selecting as his text the words of the Psalmist, "One generation shall praise Thy works to another, and shall declare Thy mighty acts," Mr. Howat glanced at the lifework of the departed, enlarging upon the lessons deducible from the same. The "Memorials" of Dr. Candlish had been published, he considered, much too late, for an interval of seven years after his death was far too long. Still, in busy days, when it was difficult for many to give attention to reading, he thought it might serve a good purpose, especially in fixing the thoughts of a younger generation upon recent Church history, if he endeavoured to weave into a Sabbath-evening lecture the main facts and features of a career of restless and beneficent activity.

— A handsome edifice, designated Clifton Chapel, to seat about 550 persons, with a spacious and lofty lecture hall underneath, divided into classrooms by movable partitions, has just been completed for the church and congregation hitherto worshipping in the schoolroom attached, at Roath, Cardiff, at a cost of nearly £3,000. Dedication services were commenced on Sunday last, when the Rev. D. Lloyd Jones, M.A., Llandnam, preached, morning and evening, and the Rev. W. E. Winks, of Cardiff, in the afternoon, to crowded congregations. The day's collections rather exceeded £20. The opening services are to be continued on the 12th, 15th, and 19th inst.

— The Manchester Presbytery met on Monday—Rev. D. R. Cowan, Moderator. A letter was read from the Rev. John Black reminding the members of the somewhat critical position of the Sustentation Fund. A unanimous call was received from the Stepney congregation in favour of the Rev. Dr. Grosart, of Blackburn. Dr. Grosart intimated his declination of the call. He held the Stepney congregation in high esteem, and there were several inducements to him to go to London; but, in view of the fact that his vocation was the pulpit, and not the work outside, and also bearing in mind the affection borne to him by his people, he had come to the conclusion not to leave Blackburn. He might add that his congregation had, with generous unanimity, added £100 to his stipend. On the motion of the Rev. W. McCaw, seconded by the Rev. J. Reid, the Presbytery declined to translate Dr. Grosart from Blackburn to London, and congratulated the minister, the office-bearers, and members of the Blackburn congregation on the continuance of a pastorate which had been hitherto characterised by such manifold blessings.

— The Presbytery of Northumberland met on Tuesday. The call from Felton to the Rev. James Lemon was sustained, and his induction was appointed to take place on the first Tuesday of January. A committee was appointed to make arrangements

for the visitation of congregations within the bounds in 1881. It was arranged to hold the Annual Missionary Meeting at Morpeth on the first Tuesday of February.

— Rev. D. H. Cogswell, late of Dunoon, has been ordained in the Scotch Church, Argyll-street, Newcastle. The Rev. Dr. Anderson late of Milnathort, was inducted into the pastoral charge of St. George's-road United Presbyterian Church, Glasgow, on Thursday last.

— The *Monteville Express* (U.S.) announces the death of Mr. James Edmond, eldest brother of the Rev. Dr. Edmond, of Highbury, London, in his 72nd year. In a graceful obituary notice, the deceased is spoken of as "a worthy citizen and a good man," and his life as affording "a noble example in all respects to his fellow-men." A little more than twenty years ago he emigrated from Scotland to Canada, and thence to Minnesota in 1861.

— The Berwick Presbytery met on Tuesday, and sustained the call from Ancroft Moor in favour of the Rev. Alexander F. Douglas. The Rev. J. Smith suggested the adoption of regular examinations, by the Presbytery, of the pupils attending the Sabbath-schools. A committee was appointed to mature a plan for carrying out the proposal. The Presbytery adjourned to the 21st inst., to discuss an overture on disestablishment and take up other business.

— The inaugural meeting of the Brunswick-street Presbyterian Church (Manchester) Total Abstinence Society took place on Thursday evening, when addresses were delivered by the president (Rev. W. Rigby Murray), and the Revs. R. Mitchell and W. Hubbard (Congregationalists), to a large and enthusiastic audience.

— Rev. R. W. R. Rentoul, late of Ballyrashane, Ireland, was inducted on the 2nd inst. to the pastorate of St. George's Church, Darlington. Rev. A. Halliday, M.A., of Middlesbrough, preached; the Rev. Dr. Mackay, of Hull, conducted the induction service; and the Rev. C. Frikin addressed minister and congregation. In the evening a largely-attended public meeting was presided over by Theodore Fry, Esq., J.M.P. for Darlington. A gown, cassock, and bands were presented to Mr. Rentoul in the name of the ladies of the congregation; and the services of the Rev. J. Bogue, as interim moderator, were acknowledged by the gift of a handsome biscuit-basket. The settlement is a very harmonious one, and Mr. Rentoul enters on his ministry in Darlington under very hopeful auspices.

— The Presbytery of Darlington met on Tuesday—Rev. Dr. Mackay, Moderator. As convener of the Presbytery's Church Extension Committee, Dr. Mackay gave an exhaustive report of what had been done in this direction within the bounds of the Presbytery during the last twenty years, from which, among other important facts, it appeared that sixteen of the nineteen congregations of which the Presbytery consists are church extension charges. The consideration of the report of the Synod's Committee on Evangelistic workers was considered, and the suggestions of the committee, with respect to the authorisation of missionaries and probationers in exceptional circumstances to dispense sealing ordinances, were approved of—by the casting vote of the Moderator, with the proviso that in all cases the sanction of the Presbytery be obtained. The overture of the New-castle Presbytery—anent mode of appointing standing committees—was considered, and unanimously approved of.

— A lecture, under the auspices of the Young Men's Association in connection with Camberwell Church, was delivered in the hall on Thursday evening by the Rev. F. A. C. Lillingston, vicar of St. Barnabas, Holloway. Mr. Lillingston's subject was "Travelling and Travellers." The pastor (Rev. J. Reid Howatt) presided.

WESLEYAN.

— "The World in the Time of St. Paul" was the title of an excellent lecture given on Monday night at Spitalfields Wesleyan Chapel (a sanctuary built by the French refugees in the last century) in aid of the funds of that chapel. There was a large attendance.

— In the Highgate Circuit the missionary anniversary services held at the four chapels—Archway-road, Hornsey-road, Hornsey, and Holly-park—have been very successful, the collections realising £12 9s. more than last year's. The Rev. John Brown (of Ceylon), Ishmael Jones, W. L. Watkinson, G. Carnock, Thornley Smith, J. McKenny, Josiah Evans, and others took part in the proceedings.

— At New-cross the Rev. Peter Mackenzie recently delivered his new lecture on "Solomon; his Wealth, his Wisdom, and his Folly." Mr. J. E. Saunders presided. The lecture promises to be as popular as those which Mr. Mackenzie has previously given, with so much success throughout the country.

— A successful missionary anniversary has been held at Spitalfields. The Rev. F. Kellatt, Rev. F. Crozier, Rev. W. Tyler (Congregational), and others assisted. Mr. S. Barnham presided.

— At Maidstone a bazaar has been held in the Corn Exchange the Rev. W. Harris (Presbyterian), Rev. G. Walker (Baptist), Rev. H. Parrish (Primitive Methodist), Rev. H. H. Dobney (Congregational), and others taking part in the proceedings.

— In the Kent District a convention has been held similar to those which have taken place in other districts. The present gathering was held at Canterbury. In the morning of the day the subjects dealt with had reference chiefly to the work of ministers. Papers were read by the Rev. B. Browne, the Rev. J. G. Morrow, and the Rev. T. M. Thorpe, interesting discussions following. In the afternoon the papers had reference to the work of lay officers. The Rev. W. Bond gave the first paper, and Mr. John Holden, of Folkestone, dealt with "The Employment of Latent Talent in the Church." The Rev. C. O. Eldridge, B.A., Rev. J. Parkes, Rev. W. J. Henton, and the Rev. C. H. Bishop took a leading part in the subsequent proceedings.

— Buckland Chapel, Dover, has been reopened, after being renovated and greatly improved. Side galleries have been introduced, new pews of stained deal have superseded the old ones, and new and better systems of lighting, &c., adopted. At the cost of the work now completed has been about £1,150. At the reopening meeting held at Buckland Chapel, the Revs. B. Browne, P. Ward (Congregational), J. Parkes, and E. Martin, Alderman Rees, and others, assisted,

— The annual meeting of the Liverpool Mission, held last week, was a most successful one. Mr. J. A. Picton, J.P., presided, and there was a large attendance. The Rev. F. W. Briggs, M.A., and the Rev. H. Bone, of Grimsby, conducted the opening proceedings. The chairman spoke in terms of the highest appreciation of the work of the Rev. Charles Garrett (the superintendent of the mission) and his six lay assistants, and dwelt on the necessity for such work, which brought those whom it addressed into immediate connection with the church. Mr. Garrett reported that the income for the year had been £1,217 10s., leaving a balance of £30 in hand. The Rev. R. H. Lundie, M.A., Mr. G. Mitchell, Mr. W. Oulton, J.P., and others took part in the proceedings.

— At Widnes missionary anniversary sermons have been preached by the Rev. E. O. Coleman, of Warrington. The public meeting was presided over by Mr. T. Robinson, and the Rev. C. Bingham, J. Baker, M.A., and others, gave addresses. The collections were above last year's.

— At Gravel-lane, Manchester, an old centre of Methodist work, great good has recently been done by means of the Working Men's Institute and the temperance and other organisations which have been carried on. Within the past eighteen months, about 1,000 persons have signed the pledge, and a large number have become members of society.

— Evangelistic services have recently been held in the Higher Broughton Circuit, Manchester, Mr. Robinson Watson taking the principal part in the work. About 150 inquirers and new converts were present at the concluding meeting of the series.

— At High West-street, Gateshead, the Rev. T. W. Johnson, president of the Young Men's Literary and Biblical Society, delivered on the 1st inst. an eloquent lecture on "Daniel."

METHODIST NEW CONNEXION.

— In nearly all the chapels and churches of Sheffield on Sunday last sermons were preached in memory of the late Mark Firth; but perhaps the most impressive service was held at the Broomhill New Connexion Chapel, sometimes called "Mark Firth's Chapel," because he took great interest in its erection and attended it for many years. The chapel was crowded, most of the congregation were attired in mourning, the pulpit desk was covered in black, and a white wreath lay on the communion table. The sermon, which a local paper says was "the most exhaustive and detailed of the sermons" preached on the above occasion, was given by the Rev. Dr. Stacey, a life-long and attached friend of Mr. Firth, and who was with him in his dying hours. Dr. Stacey spoke of the motives of gratitude to God which had prompted Mr. Firth's generous benefactions, and the thoughtful, unassuming manner in which they were bestowed; of the unbounded pleasure they had given him, and the unexpected public commendation they brought him; of his many other smaller gifts "which a narrower generosity would be tempted to call large;" of his genius for business, and his self-consuming delight in work; of his continual acknowledgment—not only by his crest, *Deo non fortasse*, but in private conversation—that he owed his commercial success not to fortune but to the good hand of God. Dr. Stacey spoke also of Mr. Firth's early religious life, his love of the six o'clock Sunday morning prayer, his work as a Sunday-school teacher, his interest in foreign missions, and in the education of young men for the Christian ministry, of his intense dislike of priestism, and his practical sympathy with all denominations who were doing evangelistic work among the poor. His fondness for books of the highest class of English literature was also referred to, as well as his acquaintance with modern theological controversies on the life and person of Christ and on future retribution. Dr. Stacey concluded his reference to Mr. Firth's religious life by the significant statement that "of late, since the admission of laymen into the Wesleyan Conference, he had cherished a desire for the union of the Methodist New Connexion with that of the Wesleyans, but for this reason among others, that in the enjoyment of a larger religious fellowship he might have larger opportunities for the use of his means within the limits of the Methodism he so much admired and approved."

— The Rev. Dr. Watts, Ex-President, at South-street Chapel, Sheffield, last Sunday morning, said, in referring to the late Mr. Mark Firth:—"He is nearer to us than to many, for he was enrolled in the same Christian fellowship. He lived and died a member of the Methodist New Connexion. In this sanctuary he worshipped during the many happy years of his childhood and growing manhood; here he listened with appreciative interest to the voices of a succession of our honoured ministers, some of whom he has already greeted in heaven; here his moral and religious character was moulded; and here, until the new chapel was erected at Broomhill, nearer his own residence at Oakbrook, he continued to worship with an unabated attachment to the place and to the people, giving a hearty and generous support to all the institutions connected with this church." A solemn service, deeply affecting the inmates, was also held at the Firth Almshouses, Ranmoor. The chaplain, the Rev. B. Tarnock, who conducted it, is a venerable, retired minister of the denomination. All the Connexional ministers in Sheffield and the senior college students attended Mr. Firth's funeral, which took place on Thursday; and though the deceased gentleman had expressed a wish that it should be private, the general feeling was so strong that it became a public ceremony. The shops were closed throughout the long route from Oakbrook to the general cemetery, and business was generally suspended. A procession was formed, in which the workmen employed by Messrs. Firth and Sons came first, the Nonconformist ministers of various denominations next, while the clergy of the Church of England followed. The burial service was conducted by the Rev. Canon Blakeney, Vicar of Sheffield; the Rev. Dr. Chalmer, Ranmoor Church; and by the Rev. Dr. Stacey.

— The Rev. J. Innocent, Chinese missionary, reports two noteworthy facts in connection with one branch of his mission operations, which, he says, attest the genuineness of the conversion of the people from heathenism. First, every family in the village has given up idolatry, and attends Christian worship; secondly, the village temple has, by the free

consent and action of the people themselves, been destroyed, the idols decently buried, and the material of the temple used in building a larger temple for the worship of the living and true God. These facts indicate solid success.

— It appears that the rumours of war between Russia and China are seriously affecting the work of the missionaries in some parts of the latter country by exciting the latent enmity of the Chinese against all foreign teachers and agencies.

— A comprehensive series of special services, conducted in Hawarden Circuit by the Rev. W. Woodward, has resulted in several conversions. Mr. Woodward addressed women in the afternoon, children at six, and a mixed congregation later in the evening.

— The annual convention of the Dudley Circuit has been the means of quickening spiritual life, and the holding of revival services in some parts of the circuit. The Revs. J. Robinson, T. G. Seymour, and others took part in the convention.

— The chapel at Buckwall has been re-opened after undergoing improvement and repairs. Mr. B. Lewis, of Smallthorne, preached on the occasion.

— A new Sunday-school has been opened in the Mount Pleasant and Gateshead Circuit, services on the occasion being conducted by Miss Thomas and the Rev. J. T. Lloyd.

UNITED METHODIST FREE CHURCHES.

— On Sunday evening the Rev. T. M. Booth delivered a discourse in Baillie-street Chapel, Rochdale, on "The Influence of Hymns and Hymn-singing," to a very large audience. At the close a collection amounting to £76 was made for the Jamaica Relief Fund.

— The Rev. H. Beekin, of Holt, has accepted an invitation to labour in the Bristol South Circuit after the next Autumnal Assembly.

— Mr. Alderman Baron, recently elected Mayor of Rochester, has been presented by his colleagues and scholars of the fourth class, Baillie-street Sunday-school, with a pair of gold spectacles in an artistically engraved silver case, accompanied by their congratulations on his election to the chief magistracy of the borough.

— The Rev. John Lewis intends to remove from Penzance at the close of the present Connexional year.

— In consequence of the death of Mrs. Truscott, the Rev. Thomas Truscott has resigned for the present, his appointment to the Sierra Leone Mission, and intends to devote the remainder of the Connexional year to evangelistic labours among the Home Churches. His address is East Love, Cornwall.

— Last week a bazaar was held in the Town Hall, Leeds, for the purpose of raising £1,000 in reduction of the debt of £3,850 on the chapel and schools recently erected at Roundhay, at a cost of £5,565. Addressed from the Rev. S. S. Barton and Mr. Barran, M.P., Mrs. Barran, wife of the last-mentioned gentleman, declared the bazaar opened. The proceeds of the three days' sales amounted to upwards of £763, which sum will probably soon be considerably augmented.

— Becket-street Chapel, Derby, has lately undergone extensive repairs and improvements at a cost of about £200, to assist in defraying which a bazaar has just been held. The proceeds amounted to £175, which, with previous subscriptions, will fully meet the outlay, and leave a balance in hand of £40.

— Last week a bazaar was held at Whitehaven in aid of the fund for defraying expenses incurred in altering schoolroom and refurnishing the minister's house. The proceeds amounted to £185, which sum will defray all liabilities, and leave the whole of the circuit property free from debt.

— The friends at Eckington (Sheffield) are endeavouring to reduce their chapel liabilities from £1,500 to £1,000, and to aid them in their efforts the Chapel Fund Committee have made a grant of £50.

— The foundation-stone of a new chapel has been laid at Westwood, Leagdale Circuit. The Rev. N. Fysh delivered a suitable address, and the ceremony was performed by Mr. W. Kirkley. The estimated outlay is £300, one half of which the trustees expect to realise.

It is good news that the Rev. Hugh Stowell Brown has withdrawn his resignation of the pastorate of Myrtle-street Baptist Chapel, Liverpool, with which he has been so long associated. A memorial has been presented to him, signed by nearly a thousand members of his church and congregation, urging him to re-consider the notice which he gave some time since that his pastorate would terminate at the end of March next. Mr. Brown has frankly yielded to the persuasion thus brought to bear upon him, and consents to continue his work with the aid of a co-pastor.

BIRTHS.

DOUGLAS.—Dec. 1, the wife of the Rev. James Douglas, M.A., Fulmouth, of a daughter.

DYER.—Dec. 3, at 3, Newington-green-road, London, the wife of Edwin Charles Dyer, of a daughter.

PAYNTER.—Dec. 3, at Bryntirion, Alwch, Isle of Anglesey, the wife of John Wynne Paynter, Jun., of a daughter.

RICHARDS.—Dec. 7, at 111, Kerby-street, London, E., the widow of the Rev. Charles Edgemoor Richards, late minister of Providence Congregational Church, Uxbridge, of a son.

ROBINSON.—Dec. 4, at Cranford Rectory, near Kettering, the wife of the Rev. Sir F. L. Robinson, Bart., of a son.

SMITH.—Dec. 1, at Christ's Hospital, London, the wife of Dr. Alder Smith, of a son.

WHITE.—Dec. 1, at Portley, Caterham, the wife of F. A. White, Esq., of a daughter.

MARRIAGES.

BAINES-PICKERING.—Dec. 4, at the New Jerusalem Church, Higher Bridge-street, Bolton, by Rev. Thomas MacKereth, F.R.S., Joseph R. Baines, of Moss Side, Manchester, to Sarah Elizabeth, daughter of John Pickering, Bolton. No cards.

CARRIE-BISSET.—Dec. 4, at Park Church, Highbury, by the Rev. John Edmond, D.D., assisted by the Rev. William Teas, Kettle, Fifeshire, George Carrie, of 17, Leigh-road, Highbury-park, N., to Helen Kemp, eldest daughter of William H. Bisset, 45, Highbury-quadrant, N.

SARGOOD-TOMLIN.—Dec. 2, at the Congregational Church, Ventnor, Isle of Wight, Frederick Thomas Sargood, of Melbourne, Victoria, to Julia, second daughter of James Tomlin, of Tottenham.

SMITH-OLLARD.—Dec. 2, at the Congregational Chapel, Kenilworth, by the Rev. J. B. Paton, M.A., assisted by the Rev. Hardwick Smith, M.A., H. G. Smith, of Handsworth to Alice M., eldest daughter of the late Rev. Henry Ollard, F.S.A., of Derby.

DEATHS.

GOODCHILD.—Dec. 3, suddenly, from acute asthma, at Prospect-hill Lodge, Walthamstow, Eliza Easty, the beloved wife of John Easty Goodchild, aged 65. Friends will kindly accept this intimation.

HARRISON.—Dec. 3, at 10, New Cavendish-street, Portland-place, London, Sarah Catherine Harrison (formerly Sister Katharine of East Grinstead), and late Sister in Charge of Hampstead Smallpox Hospital, aged 52.

HADDON.—Nov. 30, at his residence, Lubbenham Lodge, John Benjamin Haddon, aged 62. Friends will please accept this intimation.

LIVERSIDGE.—Nov. 30, Jane (Jennie), youngest daughter of John Liversidge, Buxted Lodge, Bexley, Kent, aged 31 years.

MUMFORD.—Nov. 23, at 98, Commercial-road, Peckham, Emily, the beloved wife of Richard Mumford, in her 50th year.

REED.—Dec. 6, at his residence, 37, Egerton-road, Greenwich, after years of intense suffering, borne with Christian resignation, John Henry Reed, in his 50th year. Beloved and esteemed by his family, and a large circle of friends.

SAWYER.—Dec. 5, at 13, Sydney-villas, Richmond, Elizabeth Sawyer (deaf and dumb), daughter of the late James Sawyer, of Richmond-park, aged 73.

SKELTON.—Nov. 24, very suddenly, at 129, Curtain-road, Mr. Joseph David Skelton, of Curtain-road and Dalton.

SMITH.—Dec. 5, at 10, Grove-terrace, Highgate-road, fell asleep in Jesus, the Rev. Thomas Smith, aged 71. Friends will kindly accept this intimation. (Australasian papers are requested to copy).

WATSON.—Nov. 22, at 60, Granville-park, Blackheath, Anne, widow of the late Rev. Joseph Spencer Watson, of Westbury, Wiltshire, aged 73.

WEBB.—Nov. 30th, Henry Webb, of 25, Osborne-terrace, Clapham-road, aged 70 years. Friends please kindly accept this intimation.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in boxes, 7½d. and 1s. 1½d., labelled "James Epps and Co., Homoeopathic Chemists, London." A letter received: "Gentlemen.—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice. In no case can they do any harm.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary." SAMUEL MORLEY, Esq., M.P., writes:—"I have found your Lozenges very useful." Of the many varieties of lozenges recommended for curing Coughs, Colds, Asthma, Bronchitis, &c., &c., for the use of singers and speakers, Baskin's Universal Lozenges or Vocal Sustainers are without an equal. They are the best. Sold in tins, 1s. 1½d. and 2s. 9d., by all chemists, or by post for 14 or 33 stamps from J. A. Baskin, Chemist, Bridgewater.

THE ADAMANTION OF THE WORLD.—Mrs. S. A. Allen's World's Hair Restorer is perfect for its wonderful life-giving properties to faded or falling hair, and quickly changing grey or white hair to its natural youthful colour and beauty. It is not a dye. It requires only a few applications to restore grey hair to its youthful colour and lustrous beauty, and induce luxuriant growth, and its occasional use is all that is needed to preserve it in its highest perfection and beauty. Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

IRISH DISCOUNT would be greatly modified, and soon perhaps vanish altogether, if only the remarkable soothing influence of "GRANT'S MORELLA CHERRY BRANDY" could be brought to bear upon the malcontents, for it is unrivalled in its delicious and wholesome nature; an elixir that makes everybody happy who partakes of it. Apply for it at all Bars, Restaurants, and Wine Stores. Manufacturer, Thomas Grant, Distiller, Maidstone.

CHRISTMAS CASES.—One Guinea each, containing Three Bottles of Port, Three Sherry, One Gin, One Rum, One Whisky, One Brandy, One Pound of Tea, warranted pure and genuine. Sent, bottles and case carriage free, to any railway station in England, by the VICTORIA WINE COMPANY, 8 to 10, Osborne-street, London, E., on receipt of P.O. to W. W. Hughes. Established 1853.

GOLD MDAL, PARIS EXHIBITION.

FRY'S COCOA.

Fry's Celebrated Caracas Cocoa, 1s. 4d. per lb.

CHILBLAINS, CHAPPED HANDS, SORES,

SAMPLE FREE
BY POST
FOR VALUE
IN
STAMPS.

by use of
FACIAL or SKIN ERUPTIONS, BURNS, SCALDS, &c., can be relieved

SOLD IN 13½d
CALVERT'S CARBOLIC OINTMENT PACKAGES.

F. CALVERT AND CO., MANCHESTER.

DR. J. COLLIS BROWNE'S

ORIGINAL AND ONLY GENUINE.

CHLORODYNE.

COUGHS,

COLDS,

ASTHMA,

BRONCHITIS.

DR. J. COLLIS BROWNE'S

CHLORODYNE is the

GREAT SPECIFIC FOR

CHOLERA, DYSENTERY,

DIARRHOEA.

The GENERAL BOARD of

HEALTH, London, REPORT

that it ACTS as a CHARM, one

dose generally sufficient.

Dr. GIBSON, Army Medical

Staff, Calcutta, states: "TWO

DOSES COMPLETELY

CURED ME OF DIARRHOEA."

DR. J. COLLIS BROWNE'S

CHLORODYNE rapidly cuts

short all attacks of

EPILEPSY, SPASMS, COLIC,

PALPITATION, HYSTERIA.

COUGHS, COLDS, &c.

From W. VESALIUS PETTI-

GREW, M.D., formerly Lec-

turer at St. George's Hospital,

LONDON.

"I have no hesitation in stating

that I have never met with any

medicine so efficacious as an Anti-

Spasmodic and Sedative. I have

used it in Consumption, Asthma,

Diarrhoea, and other diseases, and

am perfectly satisfied with the

results."

From W. C. WILKINSON, Esq.,

F.R.C.S., Spalding.

"I consider it invaluable in

Phthisis and Spasmodic Cough;

the benefit is very marked indeed."

DO YOUR "DYING" AT HOME.—A sixpenny bottle of Judson's Magenta will dye a table cover or a small curtain completely in ten minutes in a pailful of water. Silk scarfs, veils, braid, ribbons, may be dyed crimson, scarlet, violet, &c., in a basin of water, Judson's Dyes. Sold by chemists everywhere.

PARTNER WANTED, either active or sleeping, to join Advertiser in a safe and lucrative opening. Capital required from £10,000 to £15,000. Principals or their solicitors only.—Apply by letter to M. W., care of E. W. Owles, Esq., Solicitors, 22, Chancery-lane, London, W.C.

BOOKCASES.—OPEN BOOKCASES. Bookcases all kinds from 18s. 6d. Oak, mahogany, walnut and ebonyed and gold. Portable tops, sides, backing, gilt leather-edged shifting shelves, 5 ft. by 3 ft. 28s. ebonyed, for stained Cash if satisfactory. Cheffonier or secretaire.—Illustrated priced catalogue, G. Weatherhead, Factory Mareschal, and High-road, Lee, Lewisham, S.E.

CHARITY COMMISSION.

IN the matter of CALEB BAILEY'S CHARITY for the benefit of persons who should preach or study to be fit to preach to Congregations of the Presbyterian, Baptist, or Independent denominations, and in the matter of "The Charitable Trusts Acts, 1853 to 1869." By direction of the Board of Charity Commissioners for England and Wales, NOTICE IS HEREBY GIVEN that an Order is proposed to be made by them after the expiration of one calendar month to be computed from the first publication of this notice, appointing Trustees of the above-mentioned Charity. The following persons, who are already trustees of part of the hereditaments belonging to the said Charity, have been proposed for appointment as Trustees—namely: Richard William Higgs of Devises, in the County of Wilts, L.L.D.; Benjamin Chandler, of Sherborne, in the County of Dorset, Gentleman; John Saffery Whitaker, of Bratton Westbury, in the County of Wilts, Yeoman; Henry Payne Coombe of Frome, in the County of Somerset, Ironmonger; Matthew Devenish, of Dorchester, in the County of Dorset, J.P.; and George Elgar Sloper, of Grosvenor-square, Southampton, Esquire. Any objections to the proposed Order, or suggestions for its modification, may be transmitted in writing to the Secretary of the said Commissioners, Whitehall, London, S.W., within 21 days next after the first publication of this notice. Dated this 6th day of December, 1880. (Signed) HENRY M. VANE, Secretary.

RUPTURES.

WHITE'S MOC-MAIN LEVER TRUSS COMPANY (Limited).

White's Moc-Main Lever Truss

Is allowed by upwards of 500 medical men to be the most effective invention in the operative treatment of HERNIA. The use of a steel spring, so often hurtful in its effects, is here avoided, a soft bandage being worn round the body, while the requisite resisting power is supplied by the

Moc-Main Pad and Patent Lever, fitting with so much ease and closeness that it cannot be detected, and may be worn during sleep. A descriptive circular may be had, and the truss, which cannot fail to fit, forwarded by post, on the circumference of the body, 2 in. below the hips, being sent to the Manufacturers, WHITE and CO., 228, Piccadilly, London.

Price of a Single Truss, 16s., 21s., 26s., 31s., and 36s. 6d.; Double Truss, 31s., 36s., 41s., 46s., 51s., and 56s. 6d.; Umbilical Truss, 42s. and 52s. 6d., post free. Post-Office Orders to be made payable to JOHN WHITE, Post-office, Piccadilly.

ROYAL POLYTECHNIC.—The Breath of Life, or the Oxy-Hydrogen Microscope, by Mr. J. L. King.—A Trip through China, by Mr. Heath.—A Walk through the Tower, by Mr. J. L. King.—Bombastes Furioso, a Burlesque.—Inspection of going Machinery, Processes and Exhibits.—Recitals in Costume, by Madame Katharine Hickson.—Performance of the Automata, Blondin and Lectard.—The Illuminated Fountain and Ball Floating in the Air.—Descent of the Diving Bell.—Admission 1s. Open from 12 till 5, and from 7 till 10.

HOOPING COUGH.

ROCHE'S HERBAL EMBROCA-TION. The celebrated effectual cure without internal medicine. Sole Wholesale Agents, W. EDWARDS and SON, 157, Queen Victoria-street (formerly of 67, St. Paul's Churchyard), London, whose names are engraved on the Government Stamp. Sold by most Chemists. Price 4s. per bottle.

Walthamstow Mission School

THE NEW BUILDING now in progress at Sevenoaks is in URGENT NEED of HELP. The house at Walthamstow is full, and many children are pressing for admission. Will not generous friends come forward to complete the work? The general funds also greatly need more annual subscriptions.

A BAZAAR is to be held in the Spring, to which contributions in money, work, or manufactures are earnestly asked. Communicate with Mrs. Pye-Smith, St. Katharine's, Sevenoaks; or Miss Unwin, Mission School, Walthamstow.

SEND for a complete Admiral Fitzroy's Barometer, for one Guinea, size 3½ in. long by 7½ in. wide. Equal to those sold at £5 5s., of Thos. Smith, 15, Wine Office-court, Fleet-street, London, E.C. Price List free, giving full directions for use, Press Notices, and Testimonials.

FEATHERS or DOWN CUSHIONS to be given away. 5 lbs. of Feathers, or one Down Sofa Cushion are sent gratis with all Lincolnshire Feather Beds or Down Quilts ordered of T. Smith, 15, Wine Office-court, Fleet-street, London, E.C. Beds complete at 1s. per lb., Best Down Quilt, 1s. per square foot. Specimens shown. Send for Price List.

FIFTY CHRISTMAS CARDS for 1s. KINGSBURY'S CHAMPION PACKET, post free 1s. 1d. Best value in the Kingdom.—P. L. Kingsbury, South Kensington Bazaar, Fulham-road, London, S.W.

Asylum for Fatherless Children, Reedham, near Croydon.

ORPHANS of both sexes are admitted from early infancy, and retained till 15 years of age. 300 are now in the Asylum. There is no endowment.

ANNUAL SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs. Barclay, Bevan, and Co.; or by the Secretary, Mr. George Stancliff, at the Office, 26, Finsbury-pavement, E.C.

T. W. AVELING, D.D., Hon. Sec.

COAL.—COCKERELL'S COALS.

Best Wallsend, 25s. cash; Wallsend—Class B, 24s. cash; Best Inland, 23s. cash; Inland, Class B, 21s. cash; Derby Brights, 21s.; Nuts, 18s.; Best Coke, 14s. Cash on delivery.

Central Office: 13, Cornhill, and Brighton.

REMOVING or WAREHOUSING

FURNITURE, &c. Application should be made to the BEDFORD PATENTIRON COMPANY (Limited), for their Prospectus. Removals effected by large railway vans. Estimates free. Advances made if required.—Address Manager, 194, Tottenham-court-road, W.C.

WEIR'S 55s. SEWING MACHINES.

Look, Chain, and Twisted Loop Stitch. All one price. Simple, silent, reliable, durable. Guaranteed. No extras. Month's free trial. Easy payments, 10s. monthly. Carriage paid. Prospectus free.—J. G. Weir, 2, Carlisle-street, Soho-square, W.

WASHING-DAY REFORM.

Banish the antiquated, absurd, and destructive process of rubbing and boiling the clothes, and save several hours of drudgery and fatigue on washing day, by adopting the easy and common-sense plan with HARPER TWELVETREES' VILLA WASHING MACHINE, £2 15s., or with WRINGER and MANGLE combined, £2 5s., which does the fortnight's family wash in four hours, renders boiling unnecessary, and saves five or six hours of copper-bring every washing-day. Carriage paid; free trial; easy payments, or 10 per cent. cash discount.—Harper Twelvetrees, 0, Finsbury-pavement, London, E.C.

"FOR the BLOOD is the LIFE."

CLARKE'S WORLD-FAMED

BLOOD MIXTURE, the GREAT BLOOD PURIFIER and RESTORER.

For cleansing and clearing the blood from all impurities, cannot be too highly recommended.

For Scrofula, Scurvy, Skin Diseases, and Sore all kinds it is a never-failing and permanent cure.

It Cures old Sores.

Cures Ulcerated Sores on the Neck.

Cures Ulcerated Sore Legs.

Cures Blackheads, or Pimples on the Face.

Cures Scabby Sores, Cancerous Ulcers.

Cures Blood and Skin Diseases.

Cures Glandular Swellings.

Clears the Blood from all impure Matter.

From whatever cause arising.

As this mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

Thousands of testimonials from all parts.

Sold in Bottles 2s. 6d. each, and in Cases containing six times the quantity, 11s. each, sufficient to effect a permanent cure in the great majority of long-standing cases.—BY ALL CHEMISTS AND PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 3d or 13d stamps by

F. J. CLARKE, Chemist, High-street, Lincoln. Wholesale of all the Wholesale Houses

Goddard's Plate Powder

FOR MORE THAN A QUARTER OF

A CENTURY this powder has sustained an unrivalled reputation throughout the United Kingdom and Colonies as the BEST and SAFEST article for Cleaning Boxes.

Sold in boxes, 1s., 2s. 6d., and 4s. 6d. each, by Chemists, Ironmongers, &c. Manufactured by J. GODDARD Station Street, Leicester

USE

BUMSTED'S

TABLE SALT,

As Supplied to

HER MAJESTY.

Please Note the Trade Mark—

A KANGAROO.

D. Bumsted & Co., 36, King William St., E.C.

MR. G. H. JONES, SURGEON-DENTIST, 57, GREAT RUSSELL ST., LONDON,

Will be glad to forward his Pamphlet on Painless Dentistry, free, enclosed by post, which explains the most unique system of the adjustment of Artificial Teeth without pain, to which the following Testimonial refers. Consultation free 10 to 5.

January, 1877.
My dear Sir,—Allow me to express my sincere thanks for the skill and attention displayed in the construction of my Artificial Teeth, which render my mastication and articulation excellent. I am glad to hear that you have obtained Her Majesty's Royal Letters Patent, to protect what I consider the perfection of Painless Dentistry. In recognition of your valuable services you are at liberty to use my name.
S. G. HUTCHINS,
By appointment Surgeon-Dentist to the Queen.
G. H. Jones, Esq.

Professor GARDNER, late of the Royal Polytechnic Institution, in a certificate to Mr. G. H. Jones Surgeon-Dentist, of 57, Great Russell-street, London, says:—"I have examined and tested your Painless System of adjusting Artificial Teeth; it is quite perfect, and is the most successful application of scientific laws for securing actual wear and comfort yet introduced."

METROPOLITAN IMPROVEMENTS.
MESSRS. COOKE BAINES AND CO.,
Surveyors and Valuers, 70, Finsbury-pavement, London, E.C., are prepared to supply every information as to the various improvements contemplated in and around the metropolis. Their very large experience in freehold, leasehold, and business claims arising from property compulsorily acquired, enables them confidently to undertake such transactions, and they will be happy to refer to hundreds of clients whose claims have been satisfactorily arranged.

CHURCH STOVES and SCHOOL STOVES.—The PATENT VENTILATING STOVE for burning coke, a close stove, price 55s., 70s., 90s., and 120s., is cheap in cost, in consumption of fuel, will last for years, is easily repaired, and powerful in its heating capacity. Hundreds are now in use and universally improved. DEANE and CO. have all sizes on sale; also Gurney and Gill Hot-air Stoves, and Gas Stoves requiring no fuel. Prospectuses post free. DEANE and CO., 46, King William-street, London-bridge. A.D. 1700.

SPRAGUE'S 7-OCTAVE PIANO.—PORTES in solid walnut wood, 21 guineas, full rich tone, and warranted to stand in tune in all climates. Others from 30 guineas to 70 guineas. SPRAGUE'S HARMONIUMS, in polished mahogany cases, 6 guineas; the very best at the price. Others from 7 guineas to 55 guineas, suitable for export, home use, schools, and places of worship. AMERICAN ORGANS, with silver vibrators superior to all others for beauty and richness of tone. Manufactured for W. Sprague by Needham, of New York.
W. Sprague, 7, Finsbury-pavement, London, Es established 1837.

ECONOMY IN FUEL. ECONOMY IN FUEL.

PERFECT COMBUSTION can only be obtained by means of a shallow fire, constantly fed as the fuel is consumed.
THE ONLY STOVE that fulfils the above conditions is WALKER & SON'S PATENT SELF-FEEDING STOVE, which is the most admirable and efficient means of warming buildings of all sizes, from the smallest room to the largest Cathedral.
All Stoves made by T. WALKER & SON have an external casing of sheet iron.
Extract from a letter from the Astronomer Royal:—"Walker's Patent Self-Feeding Stove effects its purpose exceedingly well, at no great expense, and with very little trouble; it is by far the most efficient and convenient Stove for maintaining a continued uniform heat that I have seen."

"G. B. AIRY, Royal Observatory, Greenwich."
WALKER'S GAS STOVES require no Chimney. Price from 15s.
WALKER'S Flat-topped COAL STOVES will burn any kind of Fuel. Price from £1 1s.
Prospectuses and Testimonials may be obtained from all respectable Ironmongers.

MANUFACTORY:
58, OXFORD STREET, BIRMINGHAM.

DR. ROOKE'S
ANTI-LANCET.
ALL who wish to preserve health, and thus prolong life, should read Dr. Rooke's "Anti-Lancet," or "Handy Guide to Domestic Medicine," which can be had gratis from any chemist, or post free from Dr. Rooke, Scarborough. Concerning this book the late eminent author Sheridan Knowles observed—"It will be an incalculable boon to every person who can read and think."

CROSBY'S
BALSAMIC
COUGH ELIXIR
IS specially recommended by several eminent physicians, and by Dr. ROOKE, Scarborough. Author of the "Anti-Lancet." It has been used with the most signal success for Asthma, Bronchitis, Consumption, Coughs, Influenza, Consumptive Night Sweats, Spitting of Blood, Shortness of Breath, and all Affections of the Throat and Chest. Sold in bottles at 1s. 9d., 4s. 6d., and 11s. each, by all respectable chemists, and wholesale by JAS. M. CROSBY, Chemist, Scarborough.
* Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Blood Vessels," a copy of which can be had GRATIS of all chemists.

Possessing all the properties of the Finest Arrowroot.
**BROWN & POLSON'S
CORN FLOUR**
Is a world-wide Necessary
FOR
THE NURSERY, THE SICK-ROOM,
AND THE FAMILY TABLE.

SUNDAY MUSIC. EDITED BY F. ARCHER.
CHOIR and HOME. CHRISTMAS NUMBER now ready. Voluntarys by Batiste and Sechter—New Hymns, Chants, and Kyries—Christmas Carol by Sir Julius Benedict, and New Christmas Anthem by J. H. Gower. 24 pages. Price 1s.—Cunningham Boosey and Sprague, 296, Oxford-street, W.

THE CHRISTIAN REMEMBRANCE, 1881. A Pocket-book with text of Scripture for every day, the diary interleaved for memoranda, and many articles both poetry and prose, and Engraved Frontispiece. Price 2s. 6d., roan tack. London: R. and A. SUTTABY, 2, Amen-corner.

SEARCH FOR A PUBLISHER;
OR, COUNSELS FOR A YOUNG AUTHOR.
Eighth Edition. Price 6d.
An invaluable work to authors contemplating publishing, containing much useful and reliable information.
London: PROVOST and CO.,
40, Tavistock-street, Covent-garden.

BOOKS.—Second-hand miscellaneous. Catalogue of 5,000, post free for two stamps. C. Herbert, 60, Goswell-road, London, E.C. Libraries purchased.

NEW WORK by DR. CUNNINGHAM GEIKIE.
PRICE SIX SHILLINGS.
HOURS WITH THE BIBLE;
OR, THE SCRIPTURES IN THE LIGHT OF MODERN DISCOVERY AND KNOWLEDGE. FROM CREATION TO THE PATRIARCHS. With Fourteen Engravings.
By CUNNINGHAM GEIKIE, D.D.,
Author of "The Life and Words of Christ."

LONDON: S. W. PARTRIDGE & CO., 9, Paternoster-row.

WORKS BY CUNNINGHAM GEIKIE, D.D.
THE ENGLISH REFORMATION:
How It Came About, and Why We Should Uphold It. Fifth edition, 7s. 6d.
ENTERING ON LIFE: A Book for Young Men. Ninth edition, 3s. 6d.
GREAT AND PRECIOUS PROMISES. New edition, 2s. 6d.
BACKWOODS OF CANADA. Third edition, 3s. 6d.
London: S. W. PARTRIDGE & CO., 9, Paternoster-row.

WILLS' "DUBEC" (MILD.)
CIGARETTES. "YENIJEH" (FULL FLAVOUR).
SOLD BY ALL PRINCIPAL DEALERS.
Every Genuine Cigarette bears the Name of
W. D. & H. O. WILLS.

CASH'S WOVEN NAMES AND INITIAL LETTERS.
FOR SEWING ON HOUSEHOLD LINEN, SOCKS, AND UNDERCLOTHING.
Any Name can be had in OLD ENGLISH for 6s. 6d. a Gross.
The Letters are manufactured in three sizes of Old English Type in Turkey Red. They can also be made in Black, both of which are warranted perfectly fast.
The price of the Single Letters in Red is 2s., 3s., and 5s. 6d. per gross box.
Shirt Labels Manufactured in every Variety. Samples and prices forwarded on application.

SOLD BY DRAPERS AND HOSIERS EVERYWHERE.

KINAHAN'S
LL
WHISKY.
Gold Medal Paris Exhibition, 1878.
PURE, MILD and MELLOW.
DELICIOUS and MOST WHOLESOME.
THE CREAM of OLD IRISH WHISKIES.
Dr. HASSALL says—"Soft and Mellow, Pure, well Matured, and of very Excellent Quality."
The Gold Medal Dublin Exhibition, 1865.
20, GREAT TITCHFIELD STREET, LONDON, W.

HEAL & SON.
BEDROOM FURNITURE.
DINING ROOM FURNITURE.
DRAWING ROOM FURNITURE
HEAL & SON, 195 to 198, Tottenham Court Road, W.

DEWHURST'S
SUPER GLACÉ THREAD
(Soft Finish), in White, Black, and Colours,
SUPER SIX-CORD, AND CROCHET COTTON,
Were awarded Medals for their excellent quality at the Vienna, Philadelphia, and Paris International Exhibitions.
MANUFACTURED BY
JOHN DEWHURST & SONS, Belle-Vue Mills, Skipton
LONDON WAREHOUSE—12, BREAD STREET, CHEAPSIDE.
MANCHESTER WAREHOUSE—1, MOUNT STREET, ALBERT SQUARE.

Price 6s., cloth extra.
IDA VANE; A Tale of the Restoration. By the Rev. ANDREW REED, B.A., of St. Leonard's. Author of "Alice Bridge of Norwich," and "The Story of Christianity." London: John F. Shaw and Co., 48, Paternoster-row.

GRAND RE-ISSUE
OF
GEORGE CRUKSHANK'S GREAT PAINTING
"THE WORSHIP OF BACCHUS!"
EXHIBITED to Her Majesty the Queen by command, at Windsor Castle, and now the property of the nation.—Mr. Thos. Smith, 15, Wine Office-court, Fleet-street, London, so well known to our readers, has made arrangements to offer Real Steel Engravings of this great work (size 47in. long by 30in. wide) at 10s. 6d. each, being one-half the price ever before offered to the public. Pamphlet free. Agents wanted.

Crown 8vo., cloth, price 5s.
MEMORIALS
OF
JOHN LEGGE, M.A.,
Minister of the Congregational Church, Brighton, Victoria,
Consisting of SERMONS and ADDRESSES.
With Memoir by his Brother,
JAMES LEGGE, M.A.,
OF CATERHAM, SURREY.

"This volume will be highly prized by all thoughtful men into whose hands it may come."—*British Quarterly Review*.
"The book is not only likely to be helpful to young men, but is full of stimulus and suggestion for ministers."—*Aberdeen Free Press*.
"The volume is one which we can cordially commend to the attention of ministers. They will find in it, we believe, stimulus and suggestion of the best kind."—*Literary World*.
"The sermons bear the stamp of unusual ability, and of delicate and strong religious feeling."—*Christian World*.
"The sermons are characterized by vigour and ability, and breathe the true spirit of the Christian preacher."—*The Congregationalist*.
"They are something more than good sermons. They avoid ruts, and seek to present old truths in new aspects, and especially to co-ordinate them with the facts of science and daily life."—*Staffordshire Sentinel*.
"The sermons are fresh, thoughtful, vigorous, and impressive, and altogether samples of a high style of pulpit teaching. The book proves Mr. Legge to have been a young man of devoted spirit, great intellectual capacity, and a high and noble promise, not only of usefulness, but of distinction also. It is a touching story of a beautiful and earnest life."—*The Congregationalist*.
"The discourses have all a freshness of thought, a tenderness of sympathy, an energy of suggestion, a colour, a genius, and a beauty of expression which must give the volume a prominent position amongst the sermons produced of the age."—*The Homist*.
"Every page of the volume will amply reward perusal."—*The Nonconformist and Independent*.
"It is a calm, impartial, graceful story of a noble spirit struggling for years with a weak body, yet almost ignoring its infirmities, and seeking to rise by faith and love above the feebleness of the flesh, and finally dying at his post at the early age of forty-one years."—*Huntley Express*.
LONDON: JAMES CLARKE & CO., 13 & 14, FLEET ST., E.C.

THE LITERARY WORLD
For this Week (price One Penny) contains:—Livingstone's Personal Life.—Dr. Baile's New and Important Volume.—Emigration as a Missionary Agency.—The Crookit Near A. Norel.—Scottish Judges of the Year One.—Dr. Baile's "Studies."—Iceland.—The Gardens of the Sun.—Travels in the Malay Archipelago.—A walk through a Tropical Forest.—Native Tribes in Borneo.—Notes on December Magazines.—Literary Table Talk.—Publications of the Week.

THE CHRISTIAN WORLD PULPIT
For this Week (price One Penny) contains:—The Spiritual Kingdom: by Canon LIDDELL.—The Voice of the Wind: by the Rev. JOHN FOSTER.—How to Silence the Influence of Foolish Men: by the Rev. WILLIAM WALTERS.—Religion the Highest Good: An Apology: by the Rev. W. M. STATHAM.—Standing by the Cross of Jesus: by the Rev. G. B. JOHNSON.—The Real and the Ideal: by Rev. HENRY WARD BEECHER.—The Name Christian: by Canon FARRAR.—Consolation for Believers: by Rev. C. H. SPURGEON.

THE SUNDAY SCHOOL TIMES
For this Week (price One Halfpenny) contains chapters of Mrs. Woodward's serial "Miriam's Legacy," and "Coral and Beryl," by Edmondo Thomas—The Times We Live In—The Unschooling Child: by Marianna Farnham—The International Lesson. By Marianna Farnham—Lesson on the International Text for Infants—Lessons on the Sunday-School School Passes: Truth in the Heart. By Ray Palmer, D.D.—Hints for Teachers: Map-Drawers: Sunday-schools—A Plea for Cheerfulness—A Prince Corrected—The Rose of Sharon—The International Lesson Committee—Winter Again—Poetry: The Kipper—Gleanings—New Books.

THIRTEENTH THOUSAND. Price ONE SHILLING.
TASTY DISHES;
A CHOICE SELECTION OF
TWO HUNDRED AND FORTY TESTED RECIPES
SHOWING
WHAT WE CAN HAVE
FOR
BREAKFAST, DINNER, TEA, AND SUPPER.

"This neat little volume deals not with food for the mind but for the body. It contains a number of tested recipes which housekeepers will find useful in the preparation of cheap and pleasant dishes for 'breakfast, dinner, tea, or supper.' We must at once confess that this is a department in which we are more skilled in the criticism of results rather than processes. But judging from very reliable testimony, we unhesitatingly recommend the book."—*The Irish Evangelist*.

"This excellent little work has the aim to help those concerned in the kitchen, whose own want of culinary imagination and enterprise keeps them within a wearisome beaten track, to vary their list of dishes without any great trouble or extra expense."—*Manchester Examiner*.

THE FIRST AND SECOND EDITIONS OF THIS BOOK HAVE BEEN ALREADY COMPLETELY EXHAUSTED, AND A THIRD EDITION IS BEING RAPIDLY TAKEN UP.

Of any Bookseller; or, post free, direct from the Publishers, JAMES CLARKE and CO., 13 and 14, Fleet street, London, E.C.

THE AMERICAN WIDE-AWAKE

For DECEMBER is Now Ready.

The Contents include Twenty Distinct Stories, Poems and Articles, illustrated with upwards of FIFTY ILLUSTRATIONS.

- List of Contents:—
1. Frontispiece: On the Way to the Parson's.
2. Kip's Minister. With Two ILLUSTRATIONS.
3. At a Day Nursery. With Six ILLUSTRATIONS.
4. The Voice of the Chestnut Tree: Poem.
5. A Clear Case of Overwork: Picture.
6. How to Knit Christmas Gifts for Little Brothers.
7. Annis Vane.—A.D. 1558: Poem With ILLUSTRATION.
8. Five Little Peppers. With THREE ILLUSTRATIONS.
9. Saorhinkold: Poem. With FIFTEEN ILLUSTRATIONS.
10. A Pretty Christmas Present.
11. Our American Artists. With EIGHT ILLUSTRATIONS.
12. The Peacock that Sailed Away: Poem.
13. Knight Rupert: A Christmas Masque.
14. How Freddie's Tooth was Pulled. With FOUR ILLUSTRATIONS.
15. Nursery Tales. Wish You Merry Christmas!
16. The Torch-light Brigade.
17. Miss Lollipop's Housekeeping: Poem. With TWO ILLUSTRATIONS.
18. Two Young Homesteaders. With THREE ILLUSTRATIONS.
19. Joe, the Chimpanzee. With TWO ILLUSTRATIONS.
20. A Pair of Heroes: Poem. With ILLUSTRATION.
21. The Night-Cap String. With ILLUSTRATIONS.
22. I Suppose with My Little Boy: Poem.
23. Ted's Christmas Dinner: Poem. Large print. With ILLUSTRATIONS.
24. Tangles.
25. Post-office Department.
26. A Skating Song. With ORIGINAL MUSIC.
PRICE ONE SHILLING.

Of Newsagents; or, post free, direct from the London Publishers,
JAMES CLARKE & CO., 13 & 14, FLEET-STREET

THE CHRISTIAN WORLD FAMILY CIRCLE EDITION, PUBLISHED EVERY TUESDAY MORNING.

No. 154, for DECEMBER 7, contains:

- Original Tales:—
My Lady (Complete).—Only a Dream. By MARIE J. HYDE.
For the Children:—
Their Happiest Christmas.—The Moral Pirates: ILLUSTRATED.—Fun in the Woods: ILLUSTRATED.—Why the Bread Didn't Rise.—Peter's Midnight Walk.—Why Cats Wash After Eating.—Lina's Birthday.—Poor Dolly.
American Pulpit and Press:—
Peace. By Rev. S. W. Duffield, D.D.
Household Matters:—
The Art of Household Beauty.—In the Kitchen: Kentish Light Pudding; Apple Batter Pudding.
Peeps into Books:—
The First Day of the Penny Postage. By Sir ROWLAND HILL.
Miscellaneous Articles and Poems:—
Rainy Days.—Elsie. By Mrs. Preston.—Questioning.—Nearest. By S. L. MOORE.—The Lucky Horseshoe. By J. T. FIELDS.—A Typical Household.—The Cares of Married Life.—Close Rooms.—Low Heels.—Preparation.—Coddling Children.—An Irish Story.—A Troublesome Vow.
Helps to Bible Study:—
Hezekiah's Enemies and Allies.
Selections Grave and Gay.

ONE PENNY.

By Post Three-halfpence; or One Shilling and Eight pence per Quarter.

